A Soveraigne ANTIDOTE against all griefe.

As also

The Benefit of Affliction; and how to Husband it so, that the weakest Christian (with blessing from above) may be able to support himselfe in his most miserable exigents.

Together with

The Victory of Patience.

Extracted out of the choisest Authors, Ancient *and Moderne, both Holy and Humane.* Necessary to be read of all that any way suffer Tribulation.

The third Impression againe inlarged.

By *R. Younge*, of *Roxwell* in *Essex.*

All that will live godly in Christ Jesus, shall suffer Persecution, 2 Tim, 3. 12.

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Souvenir
ANTIDOTE

Courteous Reader,

IN *the peruſall of this Treatiſe* (*which as the Author hath inlarged and refined it, is become a new Worke*) *thou ſhalt find ſuch variety of uſefull matter laid downe in an accurate and methodicall way, and embelliſhed with ſuch Ornaments of delightfull illuſtration, that it will be hard to ſay, whether the Authors Reading and Paines, or thy Profit and Delight will exceed: But* the Eare tryeth VVords, as the

Mouth tasteth Meat, *Job* 34. 3. *Onely reade it (without prejudice) and the Worke will sufficiently praise it selfe; if either Matter or Manner, Argument or Art can doe it.*

Thomas VVestfield. D. D.

Daniel Featly. D. D.

Samuel Slater.

TO

To the Reader.

NO Humane Action *can be framed* ſo perfect, *but it ſhall have ſome* delinquencies; *to prove that more were in the* Compriſor: *and it is almoſt as eaſie to* find faults, *as to* make them. His bodily preſence (ſay they) is meane, and his ſpeech contemptible, 2 *Cor.* 10.10. *To* ſpie *the* inconveniences *of a* Houſe *built, is* nothing: *but to lay the* Plot *well at* firſt, *requires the* Pate *of a good* Contriver. *All* Alchymiſts *can* doe well, *till they come to* doing: *But there is a further diſtance from* nothing *to the* leaſt thing *in the* World, *then between* it *and the* greateſt.

All publique actions are ſubject to diverſe, and uncertaine Interpretations; for a great many heads judge of them, and mens cenſures are as various as their palats, *Iohn* 7. *Our writings are as ſo many diſhes; our* Readers, Gueſts: Books *are like* faces; *that which one admires, another ſlights. Why? Some will condemne what they doe as little underſtand*

stand as they doe themselves:- Others, the better a thing is, the lesse they will like it. They hate him (saith Amos) that rebuketh in the gate, and they abhor him that speaketh uprightly, Amos 5. 10. You know Herods festered Conscience *could not endure* Iohn Baptists plaister *of truth; A galled back, loves not the* curry-Combe; *A deformed* Face, *loathes the true* Glasse: *Tea as nothing is more bitter than Hony to him that hath the Iaundise, so nothing more hatefull to the desperately wicked, than good Councell: with* Balaam, *they grudge to be staied in the way to death, and fly upon those that oppose their perdition. And how should they other, then miscarry, who have a* Pirate *(the* Flesh) *for their guide? So that if a man should observe the* Wind *of* Applause, *he should never* Sow, *or regard the* Cloudes *of* Aspersion, *he should never* Reap. *But I had rather hazard the Censure of some, then hinder the good of others: wherefore I have added to the former selected* flowers, *as many more, whence any* sedulous Bee *may loade himselfe with* Hony.

To fore-relate their variety, and severall worths, were to imitate an Italian Host, *meeting you on the way, and promising before hand, your fare and* entertainment, *wherefore let it please you to see and allow your* Cheare. *Only, in generall: my* Book *is a* feast; *wherein* wholesomenesse *strives with* pleasantnesse, *and* variety *with both.*

Each

Each Chapter *is a severall*, dish *stuft full of notable* sayings *and* examples (*for that's the* meat *by which a man may not only become* more eloquent *but* more wise; *not alone, able to* say wel, *but to* do well: *for quaint and elegant Phrayses on a good subject, are baites to make an ill* Man *vertuous.* Pithy Sentences, curious Metaphors, witty Apophthegmes, sweet Similitudes, *and* Rhetoricall expressions (*which* Aristotle *would have, as it were sprinkled in the most serious discourses*) *are to the minde, as* Musick *to the* body; *which (next to* sleep) *is the best* recreation. *Or as pleasant and* delectable Sauce, *which gives a more savory taste to wholsome and profitable* Divinity. *And thou shalt finde but few here which are not both* sinewy, *and sharpe:* mucrones verborum, *pointed speeches; either;* fit to teach, *or* forcible to perswade, *or* sage to advise and forewarne; *or* sharpe to reproove, *or* strong to confirme, *or* piercing to imprint.

But alas! most Men regard not what is written, *but* who write; *valew not the* Metall, *but the* Stampe *which is upon it. If the* Man *likes them not, nor shall the matter. To these, I say little, as they deserve little: and turne my speech to all that reserve themselves open, and prepared, to receive each profitable instruction, and continuall amendment: to the* Ingenuous Reader, *that sucks* Honey *from the selfe same flower which the* Spider *doth* poyson; *wishing him to conne that out of*

this

this Treatise, which he did not know before; and well note what speakes to his owne sinne: And perhaps he may, in this short journey make more true gaine, then Salomons Navy *did from* Ophir, *or the* Spanish fleet *from the* West Indies; *for in so doing, he shall greatly increase his knowledge, and lessen his* vices. *In a few dayes he may read it, and ever after, be the better for it.*

But me thinks I am too like a careless Porter; *which keeps the* guests *without dores, till they have lost their* stomackes; *wherefore I will detaine you no longer in the* Porch, *but unlock the* dore, *and let you in.*

THE

THE BENEFIT OF AFFLIction, and how to husband it so, that (with blessing from above) the weakest Christian may be able to support himselfe in his most miserable Exigents.

CHAP. I.

Why the Lord suffers his children so to be traduced, and persecuted, by his and their enemies: and first, That it makes for the glory of his power.

IN the former *Treatise*, I have proved, that there is a *naturall enmity* and a *spiritual Antipathy* between the *Men* of the *World*, & the *children* of *GOD*; between the *seed* of the *Serpent*, and the *seed* of the *Woman*. And that these two *Regiments* being the *Subjects* of two severall *Kings*, *Satan* and *Christ*, are governed by *Lawes* opposite and cleane contrary each to the other; whereby it comes to passe, that grievous *temptations* and *persecutions* doe alwaies accompany the *remission of sins*: That all men (as *Austine* speakes) are necessitated to *miseries*, which bend their course towards the *Kingdome of Heaven*. For *godlines* so

a Sin stigmatized.

sinnesse and *temptation* are such *inseparable* attendants on the same person, that a mans sins be no sooner forgiven, and he rescued from *Satan*; but that Lyon *fomes* and *roares*, and bestirs himselfe to recover his losse: Neither can *Gods love* be enjoyed, without *Satans disturbance*. Yea, the *World* and the *Devill* therefore *hate* us, because *God* hath *chosen* us. If a Convert comes home, the *Angels* welcome him with *Songs*, the *Devils* follow him with *uproare* and furie, his old *acquaintance* with *scornes* and *obloquie*; for they think it quarrell enough that we *will no longer runne with them to the same excesse of riot*. 1. Peter 4 4. That we will no longer continue *miserable* with them: they *envy* to see themselves *casheired*, as persons infected with the *plague*, will scoffe at such of their acquaintance, as refuse to consort with them as they have done formerly.

It is not enough for them to be *bad* themselves, except they *raile* at, and *persecute* the *good*. He that hath no *grace* himselfe, is *vexed to* see it in *another*: godly men are *thornes* in wicked mens *eyes*, as *Job* was in the *Devils*; because they are *good*, or because they are *deerly beloved of God*: If a mans person and waies *please God*, the world will be *displeased* with both: If *God* be a mans *friend*; that will be his *enemy* if they exercise their *malice*, it is where he shewes *mercy*: and indeed he refuseth to be an *Abel*, whom the *malice* of *Caine* doth not exercise (as *Gregory* speakes;) for it is an *everlasting rule* of the Apostles, *He that is borne after the flesh, will persecute him that is borne after the Spirit*, Gal. 4. 29. not because he is *evill*, but because he is so much *better* then himselfe, 1. *John* 3. 12 *Because his life is not like other mens, his waies are of another fashion*, Wisd. 2. 15.

[a] The Cure of Preiudice.

I have also[a] shewed the *Original*, *continuance*, *properties*, *causes*, *ends*, and what will be the *issue* of this *enmity*;

enmity; and therein made it plaine, that as for the present they suite like the *Harpe* and the *Harrow*, agree like two *poysons* in one *stomack*, the *one* being ever sick of the *other*: so, to reconcile them together, were to reconcile *Fire* and *Water*, the *Wolfe* and the *Lambe*, the *Winds* and the *Sea* together; yea, that once to expect it, were an effect of *frenzie*, not of *hope*.

It remaines in the last place that I declare the

Reasons. why { *God* permits his deerest *children* so to be *afflicted*. / The *godly* are so *patient* in their *sufferings*.

With other *grounds of comfort*, and *Uses*: and first of the first.

The *Reasons* why *God* suffers the same, are chiefly *sixteen*; all tending to his *glory*, and their spirituall and everlasting *good*, benefit, and advantage: for the malignity of *envie* (if it be well answered) is made the *evill cause* of a *good effect* to us; *God* and our *soules* are made *gainers* by anothers *sin*.

The *Reasons* and *Ends* which tend to *Gods glory* are three:

1 2 It makes for the *glory* of his { *Power*. / *Wisdome*.

3 It makes much for his glory, when those *graces* which he hath bestowed upon his children, doe the more *shine* through imployment.

1. It makes for the *glory* of his *power*: *Moses* having declared in what manner the Lord permitted *Pharaoh* to oppresse the *children* of *Israel*, more and more, still *hardning* his *heart*; shewes the *reason* of it in these words, *That I may multiply my miracles and wonders in the Land of Ægypt, That I may lay my hand upon Pharaoh, and bring out mine Armies, even my people by great judgements, that my power may be knowne, and that I may declare my*

Name throughout all the World, Exod. 7. 3. 4. & 9. 16. When that multitude of *Amonites* and *Moabites* came to *war* against *Jehosaphat* and the *children of Israel*, intending to cast them out of the *Lords inheritance*, and utterly destroy them, to the dishonour of *God*; the *Lord* by delivering them from that sore affliction, gained to himself such honour and glory, *That* (as the Text saith) *the feare of God was upon all the Kingdomes of the Earth, when they heard that the Lord had fought so against the enemies of Israel*, 2. Chron. 20. 29. The *judgement* was upon *some*, the *feare* came upon *all*; it was but a *few mens losse*, but it was *all mens wasting*, 1. Cor. 10. 11. *When the Lord brought againe the Captivity of Sion* (saith the Psalmist) *Then said they among the Heathen, the Lord hath done great things for them*, Psalme 126. 1, 2.

God provides on purpose mighty *adversaries* for his *Church*, that the *humiliation* may be the greater in *sustaining*, and his *glory* may be greater in *deliverance*; yea, though there be *Legions of Devils*, and every one stronger then many *Legions of men*, and more *malicious* then strong, yet *Christs* little *Flock* lives and prospers. And makes not this exceedingly for our *Makers*, for our *Gardners glory*?

Gods power is best made knowne in our *weaknesse*, 2. Cor. 12. 9. And our *deliverance* is so much the more *wondred at*, by how much the *lesse* it was expected. *Impossibilities* are the best *advancers of Gods glory*; who not seldom hangs the greatest *weights* upon the smallest *wyre*, as he doth those *bottles* of *Heaven* (being of infinite *weight* and *magnitude*) in the *fore ayre* (where no man can make a *feather* hang) and the *masse* substance of the whole *Earth* and *Sea* upon nothing, Job 26. 7. Yet the whole frame of the *Heavens*, have no other

Columnes

Columnes or *Supporters* to leane upon, than his mighty and *powerfull word* Gen 1, 6. 7. 8. For what we *least beleeve* can be done, *we most admire* being done; the *lesser the meanes* and the greater the *opposition*, the more is the *glory* of him who by *little meanes* doth overcome a *great opposition*: yea, it is greater *glory* to *God* to turne *evils* into *good* by over-mastering them, than wholy to take them away.

Now, if thy very *enemies* thus honour thee; how should thy *friends* (bought with thy precious blood) *glorifie thee*? But the *sweetest* of *honey* lieth in the *bottome*. I passe therefore from the first to the second Reason.

CHAP. II.

That it makes for the glory of his Wisdome.

2. SEcondly, it makes for the *glory* of his marvelous and singular *Wisdome*, when he turneth the *malice* of his *enemies* to the *advantage* of his *Church*. I *would* (saith *Paul*) *yee understood, brethren, that the things which have come unto me, are turned rather to the furthering of the Gospell: So that my bonds in Christ are famous throughout all the judgement-Hall, and in all other places; insomuch that many of the brethren in the Lord, are imboldned through my bonds, and dare more frankly speake the word* Phil. 1. 12, 13, 14. The Apostles *imprisonment* was not the Gospels *restraint*, but *inlargement*.

In all other cases, a gentle *resistance heightens* the *desire* of the seeker: in this; the strength of *opposition*, meeting with as strong a faith, hath the same effect.

Againe, how admirably did the *Lord* turne the *malice* of *Josephs* brethen when they *sold* him into *Ægypt*! And that devilish *plot* of *Haman* against *Mordecay* and his

his people to the *good of* his *Church* in *generall*, and of *Joseph* and *Mordecay* in particular? *Gen.* 45. 8, 11. *Hester* 9. 1, 2, 3. Their *plots* to *overthrow Joseph* and *Mordecay*, were turned by a Divine *Providence* to the only meanes of *advantaging* them. And herein was that of the *Psalmist* verified, *Surely the rage of man shall turne to thy praise*, Psal. 76. 10. He who can doe all things, will doe that which shall be most for his owne *honour*: And it is not so much *glory* to *God* to *take away* wicked men, as to *use their evill* to his *owne holy purposes*; how soon could the commander of *Heaven* and *Earth*, rid the *World* of bad *members*? But so should he lose the praise of working *good* by *evill* instruments: it sufficeth that the *Angels* of God resist their *actions*, while their *persons* continue.

Yea, as in the *Creation*, out of that confused *Chaos*, he drew forth this orderly and adorned *World*: so still out of *Satans tragedies* and *Hurliburlies*, he brings forth *sweet order* and *comlinesse*: for God (many times) workes by contrary meanes: as Christ restored the *blind man* to his *sight*, with *clay* and *spittle*; he caused the *Israelites* to *grow* with *depression*, with *persecution* to *multiply*, *Exod.* 1. 12. The blood of the *Martyrs* is the *seed* of the *Church*: *Persecution enlargeth* the *bounds* of it; like as *Palmes* oppressed, and *Camamile* trod upon, *mount* the *more*, *grow* the faster.

Yea, it is admirable to consider, how the Gospell *grew*, *maugre* all the adverse *blasts*, and *floods* which the *billowes* of *Earth*, and *bellowes* of *Hell* could *blow* or *poure out* against it in those *sanguinary persecutions*: The more wee are cut downe by the sword of persecution; the more still wee are, sayes *Tertullian* of the Christians in his time: Yea the sufferings of one, begat many to the love of the truth: wee read that *Cicilia* a poore

virgin,

virgin, by her gratious behaviour in her Martyrdome; was the means of converting foure hundred to Christ. The *spectators* made contrary constructions, to what their *persecutors* intended: witnesse *Justine Martyr*, who when he saw the Christians suffer such great things so cheresully, said; surely these men have more in them then the men of the world: they have other principles: and thereupon enquired what manner of people they were, and so came to imbrace the truth. Whence Mr. *Iohn Lindsay*, a friend to *Bishop Bettoune*, upon the burning of Mr. *Patrick Hamilton*; said to him, my *Lord*, if you burne any more; let them be burnt in hollow cellars: for the smoake of M. *Hamilton* hath infected as many as it blew upon. (M. *Knox* in his *history of Scotland*) And as touching *Julians* in particular, *Italy* never more *abounded* with *students*, then when he had *shut* up all the *Schoole doores*, and turned *learning* into *exile*.

And so on the contrary, the very *meanes* which wicked men use, to *establish* their owne *power*, proves (by Gods providence) the only *meanes* of their *ruine*. Those *Babell-projectors* would *build* themselves a *Tower*, whose toppe should reach unto *Heaven*, lest they should be *scatterd* abroad: which act of theirs proved the only *cause* of their being *scattered*, and dispersed all the *world over*, *Gen.* 11. 4, 8 *Josephs brethren* sold him into *Ægypt*, that so they might *prevent* his *raigning over them*; but God made it the *only meanes of his raigning over them*. Gen. 37. 20, 36. *Pharaoh* and his *deep counsellours* would deale *wisely*, *in oppressing the Isralites*, lest they should *multiply* and *get out* of his Land; but by this they *multiplied the more*, and got out the *sooner*, even to the ruine of him and his Country. *Exod.* 1. 9, 10, 11, 12. The *chiefe Priests* and *Pharisees* would most *wisely put Christ to death*, lest all men should *believe* in him. *John*.

11. 47, 48. 53. When thereby *chiefly*, all came to *beleeve* in him. For saith he, when I am *lifted up* from the *Earth*: I will *draw all men* unto me. *John* 12. 32. And not seldome doth the *Lord* thus *turne* the *deepest counsels* of *Haman* and *Achitophel* into *foolishnesse*.

He that *could prevent* our *sufferings* by his *power*, *doth permit* them in his *wisdome*, that he may *glorifie* his *mercy* in our *deliverance*, and *confirme* our faith by the *issue* of our distresses.

'Tis as *easie* for God to worke *without meanes*, as *with* them; and *against them*, as by either: but assuredly it makes *more* for the *Makers glory*, that such an admirable *harmony* should be produced out of such an infinite *discord*. The *World* is composed of *foure Elements*, and those be contraries: the *Yeare* is quartered into different *seasons*: the mind of man is a *mixture of disparities*, as *joy*, *sorrow*, *hope*, *feare*, *love*, *hate*, and the like: the *body* doth consist and is *nourished* by *contraries*; how divers even in *effect* as wel as *taste* (wherein variety hits the humour of all) are the *Birds* and *Beasts* that *feed us*! And how divers againe are those things that *feed them*! How many severall qualities have the *Plants* that they *Bronze* upon! Which all mingled together; what a well tempered *Sallet* do they make!

Thus you see; that though *faith* be above *reason*, yet is there a *reason* to be given of our *faith*. Oh what a *depth* of *wisdome* may lye wrapt up in those passages, which to our *weake apprehensions* may seem *ridiculous*!

CHAP.

CHAP. III.

That the graces of God in his children, may the more shine through imployment.

3. THirdly, it maketh for Gods *glory* another way, when those *graces* which he hath bestowed upon his *children*, doe the more *shine* through imployment, and are the more seen and taken notice of by the *World*: surely if his justice get such honour by a *Pharaoh*; much more doth his *mercy* by a *Moses*: now *Abrahams faith*, *Jobs patience*, *Pauls courage*, and *constancy*, if they had not been *tryed* by the *fire* of affliction; their *graces* had been *smothered* as so many *lights* under a *Bushell*, which now (to the *glory* of God) *shine* to all the *World*: Yea, not only their *vertues*, but the gracious lives of all the *Saints* departed, doe still *magnifie him* even to this day in every place we heare of them, and move us likewise to *glorifie* God for them: wherefore happy man that leaves such a *president* for which the *future Ages* shall *praise him*, and *praise* God for him. And certainely, if God intends to glorifie himselfe by his graces in *us*; he will find meanes to fetch them forth into the notice of the *World*.

Who could know the *faith*, *patience* and *Valour* of Gods *soldiers*, if they alwaies *lay* in *Garrison*, and never came to the *skirmish*? Whereas now they are both *exemplary*, and serve also to put to *silence* the ignorance of *foolish men*, 1. *Pet.* 2. 15. Yea without *enemies*, *valour* and *fortitude* were of *no use*. Till wee have *sinned*, *Repentance* either is not, or *appeares not*: Neither is patience *visible* to *others*, or *sensible* to our *selves*, till we are exercised with *sufferings*: whereas these vertues in time of *misery* and *exigents*, *shine* as *Starres* doe in a *darknight*.

And what more glorious, than with *Noahs Olive-tree*, to keep out *Branches green* under *Water*? Or with *Aarons Rod*, to bring forth ripe *Almonds*, when in appearance wee are *clong* and *dry*? Or with *Moſes Buſh*, not to *conſume* though on a light fire?

One *Jupiter* ſet out by *Homer* the *Poet*, was worth ten ſet out by *Phidias* the *Carver*, ſaith *Philoſtratus*; becauſe the former flew *abroad* through all the *world*, whereas the other never ſtirred from his Pediſtall at *Athens*: ſo at firſt, the honour and ſplendor of *Jobs integrity* was confined to *Uz*, (a little corner of *Arabia*) yea, to his own *Family*; whereas by meanes of the *Devils malice*, it is now ſpread as farre as the *Sunne* can extend his *beames*, or the *Moone* her *influence*; for of ſuch a *Favourite of Heaven*, ſuch a *Mirour of the Earth*, ſuch a *Wonder of the world*, who takes not notice? Who could know whether we be *Veſſels of gold* or *droſſe*, unleſſe we were brought to the *Touch-ſtone* of temptation? Who could feele the odoriferous *ſmell* of theſe Aromaticall *ſpices*, if they were not *pounded* and bruiſed in the *Morter* of affliction? The *Worlds hatred* and *calumny* to an able *Chriſtian*, ſerves as *bellowes* to kindle his devotion, and *blow* off the *aſhes*, under which his faith lay hid: like the *Moone*, he ſhines cleareſt in the *night* of affliction: If it made for the honour of *Saul* and all *Iſrael*, that he had a little Boy in his *Army*, that was able to encounter that ſel:ected great Gyant, *Goliah of the Philliſtims*, and overcome him; how much more doth it make for Gods *glory*, that the leaſt of his adopted ones ſhould be able to *incounter* foure *enemies*?

The { *World.* 1. John 5. 4.
Fleſh. Gal. 5. 24.
Devill. 1. John 2. 14. and
Death. Rom. 8, 36, 37.

The

The weakeſt of which is { 1. The *Fleſh*. 2. The *World*.

Now the *Fleſh* being an *home-bred enemy*, a *Dalilah* in *Samſons* boſome, a *Judas* in *Chriſts* company, like a *Moath* in the *garment* bred in us, and cheriſhed *of us*: and yet a waies attempting to fret and deſtroy us: and the world a *forraigne foe*, whoſe *Army* conſiſts of two *wings*, { *Adverſity* on the *left* hand: *Proſperity* on the *right* hand: *Death* ſtronger then either, and the *Devill* ſtronger than all; And yet that the weakeſt *childe of God* only through faith in *Chriſt* (a thing as much deſpiſed of *Philiſtims*, as *Davids ſling* and *ſtone* was of *Goliah*) ſhould overcome all theſe foure! wherein he ſhewes himſelfe a greater *Conquerour*, then *William* the *Conquerour*; yea, even *greater* then *Alexander* the *Great*, or *Pompey* the *great*, or the great *Turke*: for they only conquered in *many yeares a few parts* of the *World*: but he that is *borne* of God, overcommeth the *whole World*, and all things in the world, 1. *John* 5. *And this is the victory that overcommeth the World, even our faith*, *Verſ.* 4. And makes not this infinitely for the *glory* of God? Yea, it makes much for the honour of *Chriſtians*. For, art thou *borne of God*? haſt thou *vanquiſhed* the *World*, that vanquiſheth all the *wicked*? Bleſſe God for this conqueſt. The *King* of *Spaines* overcomming the *Indies* was nothing to it. If *Satan* had known his *afflicting* of *Job* would have ſo advanced the *glory* of God: manifeſted *Jobs* admirable *patience* to all *Ages*: made ſuch a *preſident* for *imitation* to others: occaſioned ſo much ſhame to *himſelfe*; I doubt not but *Job* ſhould have continued *proſperous* and *quiet*: for who will ſet upon his *Adverſa-*

ry

ry when he knoweth he shall be shamefully *beaten*? This being so happy; are they who when they *doe well*, *heare ill*: but much more blessed are they, who *live* so *well*, as that their *backbiting Aversaries seeing* their *good* workes, are constrained to praise God and *speake well* of them.

CHAP. IV

That God suffers his children to be afflicted and persecuted by ungodly men, that so they may be brought to repentance.

NOW the *Reasons* which have chiefly respect to the *good of his children* in their sufferings, being *thirteene* in number; are *distinguished* as followeth:

God suffers his children to be afflicted by them, Because it

1. Brings them to *repentance*.
2. Workes in them *amendment of life*.
3. Stirs them up to prayer.
4. Weanes them from the *love of the World*.
5. Keeps them alwaies *prepared* to the spirituall *combate*.
6. *Discovers* whether we be true *beleevers*, or *Hypocrites*.
7. *Prevents* greater evils of *sinne* and *punishment* to come.
8. makes them { *Humble*. *Conformable to Christ* their head.
9. Increaseth their { *Faith*. *Joy and thankfulnesse*. Spirituall *wisdome*. *Patience*.
10.
11.
12.
13.

First

First the Lord *suffers his children* to be *vexed* and *persecuted* by the *wicked*, because it is a notable meanes to rouze them out of *carelesse security*, and bring them to *repentance*; *he openeth the eares of men* (saith *Elihu*) *even by their corrections, that he might cause man to turne away from his enterprise, and that he might keep back his soule from the pit* Job 33. 16. 17 18 The *feeling of smart* will teach us to *decline* the *cause*: *Quiá sentio pœnam recogito culpam*, saith *Gregory* the Great: *punishments felt* bring to my consideration *sinnes committed*. Those bitter *sufferings of Job* toward his *latter end*, made him to possesse the *iniquitys of his youth*, *Iob* 13. 26. whereby (with *Solomons* Eves-dropper *Eccles.* 7. 21, 22.) he came to *repent* of that whereof he did not once *suspect himselfe guilty*: it made him not think so much of what he *felt*, as what hee deserved to *feele*: in like manner, how doe the *clamours* of *Satan*, our *owne consciences*, and the insulting *World*: constraine us to possesse even the *sinnes* of our *youth*? There needs no other *art of memory* for sinne but *misery*.

Satans malice not seldome proves the occasion of *true repentance*, and so the *Devill* is *overshot* in his owne *Bow*, *wounded* with his owne *weapon*. I doubt whether that *Syrophœnician* had ever inquired after Christ; if her *daughter* had not been vexed with an *uncleane spirit*; yea, whether the *devill* had been so effectually *cast out*, if he had with lesse violence entred into her. *Mark* 7. Our *afflictions* are as *Benhadads* best *Counsellors*, that sent him with a cord about his *neck* to the mercifull *King of Israel*. The *Church* of God under the *Crosse* is brought to a serious consideration of her estate, and saith, *Let us search and try our waies and turne again to the Lord*, *Lam.* 3 40. *Manasses* also the King of *Iudah* that horrible sinner, never repented of his *Idolatry*, *Murder*

Murder, Witchcraft, &c. Till he was carryed away captive to *Babel*, and there put in *chaines* by the King of *Assur*. *But then* (saith the text) *he humbled himselfe greatly before the God of his Fathers*, 2 *Chron.* 33. 11, 12. Yea, read his *confession*, (for he spakes most feelingly) and you shall see, that the prison was a meanes of his spirituall inlargement. Even *Vipers* being *lasht*, cast up all their poyson.

The *body* that is *surfeited* with repletion of pleasant *meates*; must be *purged* with bitter *pils*: and when all *outward comforts faile us*, we are willing to *befriend our selves* with the comfort of a *good conscience*, the best of blessings. *Affliction* is the *Hammer* which breakes our *rockie hearts*. *Adversity* hath *whipt* many a soule to *Heaven*, which otherwise *prosperity* had *coached* to *Hell*: was not the *Prodigall* riding post thither, till he was soundly lasht home againe to his *Fathers house*, by those hard-hearted and pittilesse *Nabals*, which refused to fill his belly with the *huskes* of the *swine*? And indeed seldome is any man *throughly awakned* from the sleepe of sinne, but by *affliction*: but, God by it, as it were by a strong *purge*; *empties* and *evacuates* those superfluities of *malice*, *envy*, *pride*, *security*, *&c.* wherewith we were before *surcharged*. For as *Aloes*, kils *wormes* in the stomack: or as frost, and cold destroyes *Vermine*: so doth bitter *afflictions*; *crawling lusts* in the heart.

The *Serpents enmity* may be compared to the *Circumcision-knife* which was made of *stone*: unto *Rubarbe* which is *full* of *choler*, yet doth mightily *purge choler*: or to the sting of a *Scorpion*, which though it be *arrant poyson*, yet proveth an excellent *remedy* against *poyson*. For this, or any other *affliction* when we are in our full careere of wordly *pomp* and *jollity*; pulleth us by the *eare*, and maketh us know our selves: My *want* (saith one)

kill

kill my *wantonneſſe*: my *poverty* checks my *pride*: my being *ſlighted* quels my *ambition* and *vaine glory*. And as for *ſickneſſe*, it *cuts the throate* of *vices*: many, ſaith Saint *Auſtin*, have been *Wickedly well*, that have been *innocently* and *pionſly ſick*. Yea, I may call it the *ſumme* of *Divinity*, as *Pliny* cals it the *ſumme of Philoſophy*; for what diſtreſſed or *ſick man* was ever *laſcivious*, *covetous*, or *ambitious*? Hee *envies* no man, *admires* no man, *flatters* no man, *diſſembles* with no man, *deſpiſeth* no man, &c. That which *Governours* or *friends* can by no meanes *effect*, touching our amendment; a little *ſickneſſe*, or *trouble* from *enemies* will (as Saint *Chriſoſtome* obſerves) Yea, how many will confeſſe, that one *affliction* hath done more good upon them, then *many Sermons*? That they have learned more good *in one dayes or weekes miſery*, than *many yeares proſperity could teach them*? *Vntouched eſtates*, and *touched conſciences* ſeldome dwell together: and it is uſuall for them that *know no ſorrow*, to *know no* God: *repentance* ſeldome meets a man in *jollity*, but in *affliction* the heart is made *pliable* and ready for all *good impreſſions*.

True, if *gentleneſſe* would ſerve, we ſhould not *ſmart*; for God like a good *Surgion*, firſt *ſtrokes the arme*, before he *opens the veyne*: hee *ſends* for us by his *Ambaſſadors* of the miniſtry, yet *we come not*: Let him *fire our field*, as *Abſalom* did by *Joab*; we *come preſently*: Or perhaps he *afflicts another*, to *fright us*: as great mens *Children* are *corrected*, by ſeeing *others* whipt: or as *Apolonias* would tame *Lyons*, by beating *dogges* before them: for as *God preacheth* to us, no leſſe in his *Judgments* than his *Word*; ſo when he *ſtrikes offenders*, he would *warne the ſtanders by*: and a wiſe man ſees himſelfe *falne*, or *beaten in his neighbour*. Yea generous and ingenuous ſpirits, *deſire* to be *taught*, *abide*

no

not to be *forced*. It is for *Tyrants* to *compell*: for *Asses* to be *compelled*, saith *Erasmus*. *A good* natur'd *Horse*, saith *Seneca*, will be *governed* even by the *shadow* of the *Wande*: whereas a *restie Jade* will not be *ordered* by the *spurre*.

But if his *Word* will not rule us; (as many, till God come with a strong hand will hold their *corruptions* as fast as *Pharaoh* the *Israelites*) his *Rodde* shall: or if his *Rodde* will not yet serve; his *sword* shall be *drenched* in our *gall*, and *bathed* in our *blood*, *Deut.* 32. 41, 42. Or if we scape for a time; yet our *preservation* from *one* Judgment, is but our *reservation* to *seaven* more, *Levit.* 26. Yea, he will send a *succession* of *crosses*, *seaven* more, and *seaven* more, and *seaven* to that, to the *conversion* of his *owne* and the *confusion* of his *enemies*, *Vers.* 14 to 39. when *singing* will not still the Child; the *Rod* must. *Hard knots*, must have *hard wedges*: *strong affections*, *strong afflictions*: *great corruptions*, *great calamities to cure them*.

So that God (through thy stubbornesse) is forced to let lose *Satan* and *wicked men* upon thee, lest thou shouldest *sleepe in security* till thou didst *sleepe in death eternally*, even for thy good: And *Affliction* is but the *shepheards dogge*, (as *Chrysostome* speakes) to fetch us into *Christs folde*: perhaps by *Barking* onely; and then wee are more *scar'd* than *hurt*: perhaps in his *mouth*; and then the poore *sheep* thinkes he will surely *worry* it: but he is taught to *fetch onely*, and therefore *gripes not*, but onely *carries* and *delivers* it to his *master*. When *Children* have done a *fault*, *Mothers* use to *fright* them with *Bull-beggers*: the Childe thinkes surely they *will have him*, but the mother hath a *double pollicie*, *viz.* to make them *hate the fault*, and

and *love them the better*: for they *runne* to the *Lappe* to *hide* them, and then will shee make her *owne conditions*. And so the very end which *God* aimes at in setting those *Adders* upon thee, is that thou shouldest turn thine *Eyes inward*, that thou mayest *see* for what thou *suffereſt*: prie narrowly into thine owne *forepaſt actions*; which if thou doſt, an hundred to one thou wilt find *ſinne*, it may be, *this very ſinne*, the *cauſe of* thy preſent *affliction*: and untill thou doſt *ſift* and *try* thine owne *heart* for this *Achan*; and find out which is thy *Iſaac*, thy beloved *ſinne*; looke for no *releaſe*: but rather that thy *ſorrowes* ſhould be *multiplyed*, as God threatened *Eve*.

Wherefore lyeſt thou on thy face? ſaid God to *Joſhua*: *Iſrael hath ſinned, up, ſearch diligently, &c. Joſh.* 7. 10. 11. *What evill haſt thou done* ſaid the Marriners to the diſtreſſed Prophet, *that this evill is come upon us?* Let every ſuch *Jonas* reflect upon himſelfe, and ſay, What *evill have I done*? What *ſinne* have I *committed* or *admitted*? or what *good* have I *omitted* or *intermitted*? be it but *one ſingle ſinne*, whether *ſpirituall pride*, or *raylling upon honeſt men in a handſome Language*, or the like: and having found out the *cauſe*, *greive for it*, *turne from it*. *One* flaw in a *Diamond* takes away the *luſter* and the *price*: *one man* in *Law* may *keepe poſſeſſion*: *one Puddle* if we *wallow* in it, will *defile* us; *one peice* of *Wardland*, makes the *Heire* lyable to the *King*: *one ſinne* keepes poſſeſſion for *Satan* as well as *twenty*: *one poyſon-full Herbe* amongſt *many good* ones may put *death* in the *pot*; and ſo take away the *goodneſſe* from the reſt, as if there were *none* in it, wholſome.

Beſides, how were the *Angels* in heaven punniſhed for *one fault*? *Achan* for *one ſacriledge*? *Miriam*

for *one ſlander*? *Moſes* for *one unbeleefe*? *Ananias* for *one lye*? *Ely* for his *Indulgence onely*? *David* for his *love to Bathſheba only*, &c. wherefore looke to it, for if we *ſpare* but *one Agag*, it may *coſt* us a *Kingdome*: and ſuch a *Kingdome* as is farre beter than the *Kingdome of Saul*. 1 *Pet*. 1. 4.

Neither ſay of thy *ſinne*, as once *Lot* of *Zoar*; is it not *a little one*? for hough *men may*, yet *God will not* winke at *ſmall faults*, eſpecially in his owne. A little *prick* being *neglected*, may *feſter* to a *gangreene*. As what is a *mountaine* of *Earth* but an accumulation of many *little duſts*? or what is a *flood*, but a concurrence of many *little drops*? a ſmall *leake* will *ſinke* the *Veſſell unſtopt*; whereas a *great one* will not doe it, if well *kalked*. The weakeſt *Inſtrument* be it but a *Bodkin*, can *peirce* the *fleſh* and *take away* the *life unarmed*; whereas *Armour* of *proofe* will even beate off *Bullets*. Beſides, whereas our *greateſt goodneſſe* merits not the *leaſt glory*, our *leaſt wickedneſſe* deſerves *great paine*. The *wages* of *ſinne* (ſmall or great) is *death*. *Rom*. 6. 23. *bad worke ſaid wages*.

Wherefore let his *correction* bring forth *converſion*; *cleanſe your hands yee ſinners, and purge your hearts yee double minded*, Jam 4. 8. Not your *hands* only, *with Pilat*, but your *hearts with David*; yea, and your *eyes* too, with *Mary Magdalen*, if it be poſſible, (though *dry ſorrow* may be as good as *wet*) whoſe eyes were a *Laver* and *haire* a *Towel*, to *waſh* and *wipe* the *feet* of *Chriſt*. Humble thy ſelfe like the *Ninivites*, *Jona*. 3. 6. Who put *ſackcloth upon their loynes*, and *aſhes on their heads*, as thoſe that had deſerved to be *as farre under ground*, as they were *now above* it. An *humble ſubmiſſion*, is the only way to *diſarme Gods indignation*, and *be rid* of his *Rod*, 1 *Pet*. 5. 6.

By

By such a course as this *Jacob* appeased that Rough man *Esau*: *Abigal* diverted *David* from his bloody purpose: the *Syrians* found favor with *Ahab*, that *none such*, as the Scripture styles him: 1 *Kings* 20. 32. 33. *Sin* bringeth *judgment*, and onely *Repentance* preventeth it: Thy *sinne* hath *kindled* the *fire* of *Gods* wrath, and only *Repentance* is as *water* to *quench* this *fire*.

King Edward the first riding furiously after a *servant* of his that had displeased him, with a *drawne sword* in his *hand*, as purposing to *kill* him, seeing him *submit*, and upon *bended knee sue for his life*, not onely *spared* him but *received him into favour*: goe thou and doe the like: be thou but *throughly sorry for thy sinne*; my soule for thine, *God* will be *throughly satisfied*; yea, *grow better by it* and God will *love thee the better for it*: As *Lovers* are wont to be *best friends after falling out*: for as *bones out of joynt*, *joyned againe* are *stronger* than *before*: so when *God* and *we* are *reconciled* by *repentance*, his *affections* are *stronger* to us than *before*. The repenting *Prodigall* received such *tokens of favour* as his *elder brother*, who never brake out into that Ryot; never did. And whom did *Christ honour* with his first *appearance*, but *Mary Magdalen*? and the *Angell*; but *Peter*? Goe, saith he, and tell his *Disciples* and *Peter* that he will goe before you into *Galilee*, *Mar.* 16. 7. Though *Peter* had *sinned above the rest*, yet *repenting* he is *named above the rest*.

Otherwise, *Contrition* without *reformation* (which is but like the *crouching* of a *Fox*, that being taken in a *snare lookes lamentably*, but it is only to *get out*) will not prevaile with *God*; he will never leave *pursuing* thee, till the *traytors head* be throwne over the *wall*.

None so *lewd* but will *seem conformable*, when *apprehended*: or if they *Ryot* in the *Goale* of their *durance*,

yet when the *Session* comes, they begin to be a little *calme*: *put off* their disguises of dissolutenesse, and *put on* some modesty, and *semblance* of *humiliation*. yea, then they *change* their *apparrell*, their *garbes*, their *lookes* and all to *appeare civill*. Or let the *Fox* be *chayned* up he will no more *worry* the *Lambs*: *Pharaoh* could *relent* when he felt the *plagues*; but when *they* were *over*, so was *his repentance*: but what saith the Scripture? He that *confesseth* and *forsaketh* his *sinne* shall find *mercy*. *Pro.28.13.* *Confession* and *confusion* of *sinne* must goe *together*: yea there must be a *parting* with the *right Eye*, in regard of *pleasure*, and the *right Hand*, in regard of *profit*. As for example, hast thou *swallowed* some unlawfull *gaine* and wouldest thou pacifie *God* and thy *Consciences*? *Vomit it up* againe by *restitution*: for where is *no restitution af things unjustly gotten*, their *sinnes* shalll *never be forgiven*, as Saint *Austin* speakes, *Non tollitur peccatum, nisi restituitur oblatum*. For *Repentance* without *restitution*, is as if a *theefe* should *take* away *thy purse*, *aske* thee *pardon*, say he is *sorry* for it, but *keeps it still*; in which case, thou wouldst say, he did but mock thee. But *Pallas* with all the *graces* may call *Briareus* with his *hundred hands* to *bind* this *Jupiter*; and all in vaine. Wherefore I proceed. The skilfull *Chirurgion*, when he is *lanceing a wound*, or *cutting off a limbe*, will not heare the *patient*, though he *cry* never so, untill the *cure* be *ended*; but let there bee once a *healing* of thy *errours*, and the *Plaister* will *fall off* of it selfe; for the *plaister* will not *stick on* when the *soare* is *healed*. If the *Fathers word* can *correct* the *child*, he will fling away the *rod*, otherwise he must looke to have his *eyes* ever *winterly*. Thus as the *two Angles* that came to *Lot* lodged with him for a *night*, and when they had dispatched

ed their *errand*, went *away* in the *morning*: So *afflictions* which are the *Angels* or the *Messengers* of *God*, are sent by him to do an *errand* to *us*; to tell us, we forget *God*, we forget our *selves*, we are too *proud*, too *selfe conceited*, and such like: and when they have said as they were bid, then presently they are *gone*. Why then complainest thou, I am afflicted on every side? Like a *child* that *cries out* of his *shoe*, when the *fault* is in his *foote*: or the *sick patient* who faults his *bed* when he should his *back*. Why *groanest* thou under thy *burden*, and *cryest out* of unremedied *paine*? Alas, thou repentest not; *trouble* came on this *message* to teach thee *repentance*, give the *messenger* his *errand*, and hee'l be *gone*.

But if thou *refusest* to be *reformed*, thou *hatest* to be *healed*. Alas, every *Caine* will *groane* under the *penalty*, whereas a *David* will *grieve* for the *iniquity*: but the one *trembles as a slave*, whereas the other *feares as a sonne*: and he that *mournes* for the *cause* of his *punishment*, shall *mourne* but a *while*; but he that *mournes* onely for the *punishment*, and not for the *cause*, shall *mourne* for *ever*. The *soule* can not *live* while the *sin lives*; *one* of the *two* must *dye*, the *corruption* or the *Person*; but *Repentance* is a *Supersedias*, which *dischargeth* both *sin* and *sorrow*, moving *God* to be *mercifull*, the *Angels* to be *joyfull*, *Man* to be *acceptable*, and only the *Devill* and *his* to be *melancholly*.

True, *God* doth not *meerely* (though *mainely*) *smite* and chastise his *Children* for *sin*, without any other respect; all his afflictive acts, are not *punishments*; some are for the *benefit of the Creature*, whether for *probation* or *purgation*, or *reformation*: and for the *praise* whether of his *divine power*, or *justice*, or *mercy*, as appeares by *our Saviours words*, touching him that was

born blind, *Iohn* 9 3. For though his *Parents* had *sinned* in themselves, and *the man* had *sinned* in his *first Parents*; yet it was not the *guilt* of either, that was *guilty* of this *blindnesse*: and the like we may collect from *Iobs* example. Nevertheless, *sinne* is still the *Originall*; as when the *head akes*, and the *members are sick*, the *fault* is in the *stomacke*. For this *cause*, saith the *Apostle*, (of the beleeving Corinthians) many are *weake*, (by lingering diseases) many *sick*, (by sharpe and grievous maladies) and many *sleep* (are dead out-right) 1. *Cor.* 11. 30. Hence our so many *diseases*, *miseries*, *maladies*, *troubles without*, *terrours within*; it is this *theefe* in the *Candle* that *wasts* us: this *fly* in the *Box* that *corrupts* us: this *traytor* in the *heart*, that *betrayes* and exposes us to all *perils*. In which regard it was a sound and savory reply of an *English Captaine* at the *losse of Calice*, who when a *proud French-man* tauntingly demanded, when will you *fetch Calice againe*? answered, when *your sinnes* shall *weigh downe ours*. What saith Saint *Hierom*, in the like case? by *our sinnes* are *these Infidels* made *strong*; and therefore a meane to *lessen our punishment* is, to *lessen our sins*, yea even *Achaior* a very Ammonite could say thus to *Holofernes*, Enquire if this people have *offended their God*: otherwise all our *warring* will come to *nothing*: and *Vespasian* the like: who when he had conquered *Ierusalem*, refused to have the *Crowne* set upon his head saying: I indeede am the rod in Gods hand, but it is their sinnes only, that hath subdued them.

And it is very rare in this case if there be not some *Achan* in the *Army*, some *Sheba* in the *towne*, some *Ionas* in the *Ship*, some *distemper* in the *soule*, *disorder* in the *life*, that *God* would have *removed* and *remedied*: as for instance; *Ionas*, how came he into the *Whales belly*? was it not his owne *undutifulnesse*? *David*, whence

came all his *troubles* by *Absolom*, *Ammon*, *Adonijah*? was it not his *fondnesse* and *indulgence*? and so of *Ely*. *Jacob*, what might hee thanke for all his *afflictions* (whereof God gave him not *a draught* but made him *a dire drinke*: so that he had scarce a merry day, for one trouble or another:) whom had he to thanke for it? did he not *thrust his owne feet* into the *stocks* by that *threefold lye* of his, uttered in a *breath* to get the *blessing*?

Wherefore, if thou *lovest* thine owne *ease*, deal freely and ingenuously with *God* and thine owne *soule*; for *sinne* and *punishment* are *inseparable companions*, and goe *tyed* together with *chaines* of *Adamant* as the *Poet* speakes, like *individuall twins*, they are *borne* together, *live* together, are *attended one* by the *other*, as the *body* by the *shadow*: where *sinne* is in the *Saddle*, there *punishment* is on the *Crupper*; whence it is, that the *Hebrewes* have but *one* and the same word for them *both*.

Ob: But thou hast *repented* and resolvest to be *reformed*.

An: Many in time of distresse have *strong resolutions* and promise faire, even a *Candle* as bigge as a *Mast*; but *trouble* being over, one of *ten* in the *pound* were well: which proves, they never *truly repented*. Yea in stead of being *better*, they grow *worse*, like one that fals into a *relapse* from an *Ague*, to a *burning fever*, which peradventure would be thy case, if God should now *release* thee: at least thou mayst feare it: for, to seek unto God *only in affliction*, is *suspicious*, and *such seekers* commonly are *rejected* with scorne, *Proverbs* 1. 24. to 33. Indeed, if thou shalt *persevere* (when thou art *released*) *in doing* that which now thou *purposest*; it is an infallible *signe* thy *repentance* is *sound*: otherwise, not.

CHAP. V.

That it serves to worke in us amendment of life.

2. SEcondly, the *malice* of our *enemies* serves to worke in us *amendment* of *life*. Every *affliction* sanctified, *rubs* off some *rust*, *melts* off some *drosse*, *straines* out some *corruption*, &c. which done, we rise out of *trouble*, as *Christ rose* out of the *grave*: for when the *gold* is *fined* the *fire* shall hold it no longer. The *outward cold of affliction* doth greatly increase the *inward heate* and *fervor* of the *graces* of God in us. Indeed *no chastisement* (saith the Author to the *Hebrewes*) *for the present seemes to be joyous, but grievous: But afterwards it bringeth the quiet fruit of righteousnesse to them that are thereby exercised*, Heb. 12. 11.

We are *dunged* with *reproaches*, that we may prove a *richer soyle* for *grace*, as *Nazianzen* speakes, (alluding to the parable of the *Fig-tree*,) God *beates* us, that he may *better us*: he *hedgeth us* about with *thornes*, that he may keep us within *compasse*, lest we *breake over* into *Satans pastures*: which indeed will *fat us* but to the *slaughter*. Yea, he *pricks* us with *goads*, that he may let out our *ill humours*: and happy *thornes* or *lancets* of *tribulation* are those, which open a *veine* for *sinne to gush out at*.

God *strips the body of pleasure*, *to cloath the soul with righteousnesse*, and oftentimes *strengthens our state of grace by impoverishing our temporall estate*: for commonly the more *prosperity*, the *lesse Piety*. The *poore* (saith Christ) *receive the Gospell*, though the *rich are more bound*. It was an observation of *Tacitus*, that raising of the *fortune*, did rarely mend the *disposition*: only *Vespasian* was changed into the better. Yea, if it make us not *worse*, it is a *wonder*: *Evagrius* gives it as a high praise of the

the *Emperour Maurisius*, that in the *height* of all his *Majesty*, he *retained his* ancient *Piety*: *We serve God, as our servants serve us*: of which many have *too good cloaths*, others *too much wages*, or are *too fine fed to doe worke*; as *Esops Hen* being *over fed*, was too *fat* to *lay*; or perhaps *too many under them*; as a *Gentleman* having but *one servant*, thought him over burdned with worke, and therefore took *another* to helpe him: but having two, *one* of them *so trusted to the others observance*, that oft-times, they were *both missing*, and the *worke not done*; then he chose *a third*; but was worse served then, than before: whereupon he told his *friend*, *when I had one servant*, I *had a servant*; *when I had two*, I had but *halfe an one*: *now I have three*, I have never an one. *Few* men can *digest* great *felicity*: *Many* a man hath been a *loser* by his *gaines*, & found that, that which multiplyed *his outward estate*, hath *abated his inward*, and so on the contrary. *David* was never so tender, as when he was hunted like a *Partridge*, 1 *Sam.* 26, 20. *Jonah* was at best, in the *Whales belly*. *Stevens face* never shone so faire, as when he stood before the *Counsell*. *Acts* 6. 15. Whilst the *Romans* had warres with *Carthage*, and enemies in *Affricke*, they knew not what vices meant in *Roome*.

Now if the *winter* of the one is found to be the *spring* of the other, and the corruption of prosperity the *generation of piety*; who will esteem those things *good* which make us *worse*, or that *evill*, which brings such *gaine* and *sweetnesse*? *Before I was afflicted* (saith *David*) *I went astray*, *but now I keep thy commandements*. *Psal.* 119. 67. These *evills* doe presse us, but it is, to God and to *holinesse*. Yea, how much lower our *afflictions* weigh us *downe* on *Earth*, so much the more earnestly our *affections* mount *up* to *Heaven*.

An *Egge* will *swim* in *salt* water, but *sink* in *fresh*: so

we,

we. King *David* among ſo many publick and private calamities and *diſaſters*, kept his *head above* water, and ſtood upright in his *heart* to God: But King *Solomon* his Sonne, even *ſunk* in the midſt of *delights* and *pleaſures*. Too much *rankneſſe* layeth the *Corne*: and *Trees* over laden with *Fruit*, are their owne ruine. Happy was hee, *Iohn 9.* in being borne *blind*, whoſe gaine of *bodily* ſight made way for the *ſpirituall*, who of a *Patient* became an *Advocate* for his *Saviour*, who *loſt a Synagogue* and *found Heaven*, who by being abandoned of *ſinners*, was received of the *Lord of glory*: God rarely deprives a man of one faculty, but he more then *ſupplies* it in another. The defect of *corporall ſight*, hath not ſeldome mended the *memory*: for what is *taken from one ſenſe is divided amongſt the reſt*. When *Zachary* was *dumb*, *Iohn Baptiſt* the *voice* was a breeding. *Hanniball* had but one *eye*: *Appius*, *Claudius*, *Timolon*, and *Homer* were quite *blind*; So was *Mulleaſſes King* of *Tunis*, and *Iohn* King of *Bohemia*; but for the *loſſe* of that one Senſe they were *recompenced* in the *reſt*, they had moſt excellent *memories*, rare *inventions*, and admirable other *parts*. Or ſuppoſe he ſend *ſickneſſe*; the worſt *Feaver* can come, does not more burne up our *blood* than our *luſt*; and together with *ſweating* out the *Surfeit* of *nature*, at the poares of the *body*; we *weep* out the ſinfull *corruption* of our *nature* at the pores of the *conſcience*: Yea the Author to the *Hebrewes* ſaith of Chriſt himſelfe; that *though he were the ſon*, yet (as he was man) *He learned obedience by the things which hee ſuffered. Heb. 5.* 8 As in *humane* proceedings, *Ill manners* beget *good Lawes*; ſo in *Divine*, the *wicked* by their *evill tongues* beget *good* and holy *lives* in the *godly*: Whence *Plutarch* adviſeth us ſo *circumſpectly* to demeane our ſelves as if our enemies did alwaies *behold* us. Nothing ſooner

brings

brings us to the *knowledge* and *amendment* of our *faults*, than the *scoffes* of an *enemy*: which made *Philip* of *Macedon* acknowledge himselfe much *beholding* to his *enemies* (the *Athenians*) for speaking evill of him, for (saith hee) they have made me an *honest man*, to prove them *lyers*: even barren *Leah* when she was *despised* became *fruitfull*.

So that we may *thank our enemies*, or must *thank* God *for our enemies*: Our *soules* shall *shine* the *brighter* one day for such *rubbing*: the *cold wind* cleanseth the *good graine*: the *hot fire* refines the *pure gold*. Yea: put case wee be *gold*; they will but *try us*: If *Iron*; they will *scower* away our *rust*.

I say not that a *wicked heart* will be bettered by *affliction*: for, in the same *fire* that *gold* is made *bright* and *pure*; drosse is *burnt* and *consumed*: and under the same *flaile* that the *graine* is *purged* and *preserved*; the *huskes* are *broken* and *diminished*. Neither are the *Lees* therefore confounded with the *Wine*, because they are *pressed* and *trodden* under the same *presse* or *plank*; but I speake of affliction *sanctified*, and of the godly.

Yet let not the wickedest man be discouraged, for as when Christ *called the blind man*; the *Disciples* said, be of good *comfort*, Hee calleth thee: so may I say to thee that art butthened with any kind of affliction; be of good comfort, *Christ calleth* thee, saying Come unto me by *repentance* and *amendment* of life, and I will ease thee of thy *sinnes* and *sorrowes*, *here* and *hereafter*; only as the *blind man* threw away his *garment* and followed *Christ*, so doe thou answer him, I will forsake my *sinnes* and follow thee. For if God, like a prudent *Prince*, make offers and fames of *warre*; it is but to mend the conditions of *peace*.

But farewell, I am for the already resolved; to whom

whom I say, if the *needle* of *affliction* be *drawne through* us by reason of wicked mens *malice*; it is but to *conveigh* with it the *threed* of *amendment*: and their worst to the godly, serves but as the *Thorne* to the *breast* of the *Nightingale*, the which (if shee chance to *sleep*) causeth her to *warble* with a renewed *cheerefulnesse*. For as *blowes* make *balls* to *mount*, and *lashes* make *tops* to *goe*, which of themselves would *fall*: so with their *malice* we are *spurred* up to *duty*, and made *persevere* in it, for commonly (like *tops*) no *longer lasht*, no *longer* we *goe*. Yea these very tempestuous *showers* bring forth spirituall *flowers* and *herbs* in abundance: Devotion (like fire in *frosty* weather) burnes hottest in *affliction*. *Vertue* provoked, *addes much* to it selfe: With the *Arke* of *Noah*, the *higher* wee are *tossed* with the *flood* of their *malice*; the neerer wee *mount* towards *Heaven*. When the *waters* of the *flood* came upon the face of the *earth*, downe went stately *Turrets* and *Towers*; but as the waters rose, the *Arke* rose still higher and higher. In like sort, when the waters of *affliction* arise; *downe* goes the *pride* of life, the lust of the *eyes*; In a word all the *vanities* of the World. But the *Arke* of the *soul* ariseth as these *waters* rise, and that higher and higher, even neerer and neerer towards *Heaven*.

I might illustrate this point by many observable things in *nature*: We see *Well-waters* arising from *deep Springs*, are hotter in Winter than in Summer, because the *outward cold* doth keep in, and double their *inward heate*: And so of mans *body*, the more extreame the *cold* is *without*; the more doth the naturall *heate* fortifie it selfe *within*, and guard the *heart*: The Corne receives an inward *heate* and comfort from the *frost* and *Snow* which lyeth upon it: *Trees* lopt and pruned flourish the more, and beare the fuller for it. The *Grape* when

it

it is most pressed and trodden, maketh the more and better *Wine*: The drossie *gold* is by the fire *refined*; *winds* and *Thunder* cleares the *Ayre*: Working *Seas* purge the *Wine*: Fire increaseth the sent of any *Perfume*: *Pounding* makes all *spices* smell the *sweeter*: *Linnen* when it is *bucks* and *washt* and *wrung* and *beaten*, becomes the *whiter* and *fairer*: the Earth being tome up by the *Plough*, becomes more rich and *fruitfull*. Is there a peece of *ground* naturally *good*? Let it lye neglected; it becomes wild and barren: yea, and the more rich & *fertile* it is of it selfe, the more *waste* and *fruitlesse* it proveth for want of *Tillage* and Husbandry. The *Razor* though it be tempered with a due proportion of *steel*, yet if it passe not the *Grindstone* or *Whetstone*, is never the lesse unapt to *cut*; yea, though it be made once never so sharp; if it be not often *whetted*, it waxeth *dull*. All which are lively emblemes of that truth which the *Apostle* delivers, 2 *Cor*. 4. 16, *Wee faint not, for though our outward man perish, yet the inward man is renewed dayly*: Even as a *Lamb* is much more lively and nimble for *sheering*. If by *enmity* and persecution (as with a *knife*) the Lord pareth and pruneth us; it is, that wee may bring forth the more and better *fruit*: and, unlesse we degenerate; wee shall beare the better for *bleeding*: as *Antæus*, every time rose up the stronger when *Hercules* threw him to the *ground*: because he got new strength, by touching of his Mother.

O admirable use of *affliction*! *health* from a *wound*; cure from a *disease*: out of *grief*, *joy*: *gaine* out of *losse*: out of *infirmity* *strength*: out of *sinne* *holinesse*: out of *death* *life*: yea, we shall redeem something of Gods dishonour by *sinne*, if wee shall thence grow *holy*. But this is a harder *Riddle* than *Samsons*, to these *Philistims*.

CHAP. VI.

CHAP. VI.

That it stirres them up to prayer.

3 THirdly: because they quicken our devotion, and make us pray unto God with more fervency: *Lord* (saith *Isaiah*) *in trouble they will visit thee: they powred out prayers when thy chastening was upon them*, Isay. 26. 16. *In their affliction* (saith *Hosea*) *they will seek thee diligently*; Hosea 5. 15. That wee never pray so *feelingly*, *fervently*, *forcibly*, as in time of *affliction*, may be seen in the examples of the children of *Israel*, *Judg.* 3. 9. 15, *Elisha*, 2 *Kings* 6. 18. *Hezekiah* 2 *Kings* 19 15, 16. *Stephen*, *Act.* 7. 59, 60. And lastly; in *Jehosophat*, who being told that there was a great multitude comming against him from beyond the *Sea*, out of *Aram*; it followes, *That Jehosaphat feared, and set himselfe to seek the Lord, and proclaimed a fast throughout all Judeah: Yea, they came out of all parts, and joyned with him to enquire of the Lord*, 2 Chro. 20. 3, 4. 13.

Neither doth it make *us alone* which suffer; *earnest in prayer*, but it makes others also *labour* in *prayer* to God for us, 2 *Cor.* 1. 10, 11. *Acts* 12. 5, 12. As what true members participate not some way of the *bodyes* smart? It is only a *Nero* can sit and *sing* whiles *Rome burnes*. Whence we are taught to pray in the *plurall number*, Our Father: and certainly he cannot pray or be heard for himselfe, that is no mans friend but his own. No *prayer* without *faith*, no *faith* without *Charity*, no *Charity* without mutuall *intercession*. But I proceed, *Crosses* are the *files* and *whetstones*, that set an edge on our *Devotions*, without which they grow dull and ineffectuall. *Ionah* sleeps in the *ship*; but *prayes* hard in the *Whales belly*.

Prayer

Prayer is the *wing* of the *soule*, wherewith it *flyes* to *Heaven*, as *meditation* is the *Eye* wherewith we *see God*. But our hearts are like *flint-stones*, which must be *smitten* ere they will send out these *sparkes* of devotion. Christ never heard of the *Canaanitish woman*, untill her *daughter* was miserably vexed with a *Divell*: but then shee comes to him, and doth not *speake*, but *cry*: need and desire have raised her *voice* to an *importunate* clamour. The *God* of mercy is *light* of hearing, yet he loves a *loud* and *vehement solicitation*: not to make *himselfe* inclinable to *grant*; but, to make *us capable* to receive blessings. And indeed the very *purpose* of *affliction*, is, to make us importunate: he that heares the secret murmurs of our *griefe*, yet will not *seeme* to heare us till our *cryes* be *loud* and *strong*: as *Demosthenes* would not *plead* for his *Client* till he cryed to him, but then answered his sorrow, Now I *feele* thy *cause*.

Prayer is as an *Arrow*, if it be *drawne up* but a little; it goes not farre: but if it be puld up to the *head*; flyes strongly, and *pierces deep*: if it be but *dribled* forth of *careleſſe lips*; it falls downe at our *feet*: the strength of our *ejaculation*, sends it up into *heaven*, and fetches down a *blessing*. The *Child* hath escaped many a stripe by his loud crying: and the very *unjust Judge* cannot endure the *Widdowes clamour*: So, unto *fervent prayer*, *God* will *deny nothing*. Whereas *heartleſſe motions* doe but teach us to *deny*, *Fervent suites* offer violence both to *earth* and *heaven*. So that if we *aske and misse*, it is because we *aske amisse*: we beat back the flame, not with a purpose to *suppresse it*, but to raise it higher, and to *diffuse it*. We stop the *streame*, that it may *swell* the more, and a *denial* doth but *invite* the importunate, as we see in the *Canaanitish woman*, *Mat.* 15. Our holy longings are increased with *delayes*: it whets our *appetite* to be held

fasting

fasting: and whom will not [*Need* make both *humble* and *eloquent*? If the *case be wofull*, it will be expreſt *accordingly*: the *deſpaire* of all other helpes, *ſends* us importunately to the *God* of power; but while *money* can buy *Phyſicke*, or *friends* procure *inlargement*; the great *Phyſitian* and *helper*, is not *ſought unto*, nor throughly truſted in. It is written of the children of *Iſrael*, that ſo ſoone as they cryed unto the *Lord*; he *delivered* them from their ſervitude under *Eglon* King of *Moab*; yet it is plaine, they were *eighteene yeares*, under this bondage, undelivered, *Iudg.* 3. 14, 15. Doubtleſſe they were not ſo unſenſible of their own miſerie, as not to *complaine* ſooner then the end of *eighteen* yeares: the firſt houre, they *ſighed for themſelves*: but now; they cried unto *God*. They are *words*, and not *prayers*; which fall from careleſſe *lips*; if we would prevaile with *God*, we muſt *wreſtle*; and if we would wreſtle happily with *God*; we muſt wreſtle firſt with our owne *dulneſſe*. Yea, if we felt our *want*, or *wanted not* deſire; we could ſpeake to *God* in no *tune* but cries: and, nothing but cries can peirce *Heaven*. The beſt mens *zeale* is but like a fire of *greene wood*, which *burneth* no longer than whiles it is *blowne*. *Affliction* to the *ſoul* is as *plummets* to a *Clock*, or *wind* to a *Ship*: holy and faithfull *prayer*; as oares to a *Boat*: and ill goeth the *Boat* without *oares*, or the *Ship* without *wind*, or the *Clock* without *plummets*. Now, are ſome afflicted in reputation? as *Suſanna* was: others; in children? as *Elie*: ſome, by *enemies*? as *David*: others, by friends? as *Joſeph*: ſome, in *body*? as *Lazarus*: others, in *goods*? as *Job*: others, in *liberty*? as *John*. In all extremities, let us ſend this *meſſenger* to *Chriſt* for raſe: faithfull and fervent *prayer*: if this can but carrie the burthen *to him*, he will carrie it *for us*, and from us for ever.

Neither

Neither can we want incouragement to aske: when as the *sick of the palsie* but *asked health*, and *obtained* also *forgivenesse of sinnes*: When *Solomon* but desired *wisedome*, and the *Lord gave him wisedome*, and *honour*, and *abundance of wealth*: When *Iacob* asked but *meat* and *cloathing*, and *God* made him a great *rich man*: When *Zacheus* desired only to have a *sight* of *Christ*, and was so happie as to entertaine him into his *house*, into his *heart*, yea to be entertained into *Christs Kingdome*.

We *doe not*, (yea in many cases, we dare not) *aske* so much, as *God* is pleased to *give*: Neither dost thou O *Saviour* measure *thy gifts* by our *petitions*, but by our *wants*, and *thine owne mercies*.

True, if the all-wise *God* shall fore-see that *thou* would'st serve him as the *prodigall sonne served his father*, who prayed but *till* he had got his *patrimony*, and then *forsooke* him, and *spent* the same in *Royot*, to the givers *dishonour*; as too many use the *Ocean* of *Gods bounty*, as we doe the *Thames*; it brings us in all manner of provision: *cloathes*, to cover us: *fuell*; to warme us: *food*; to nourish us: *wine*; to cheare us; *gold*, to enrich us; and we in recompence *foyle* it with our *rubbish, filth, common shores*, and such like excretions: even as the *Clond* that's lifted up and advanced by the *Sunne*; obscures the *Sun*. In this case, he will either *deny* thee in mercy, as he did Saint *Paul*, 2 *Cor*. 12. 8. 9. and our *Saviour* himselfe, *Math*. 26. 39. or *graunt* thee thy request in *wrath*, as he did a *King* to the *Israelites*, and *Quayles* wherewith he *fed* their *bodies*; but withall sending *leannesse* into their *soules*, *Psal*. 106. 15. And well doth that *Child* deserve to be so served, who will lay out the *money given* him by his *father*; to *buy poyson*: or *weapons*, to *murther* him with. Wherefore let thy *prayers* not onely be fervent, but frequent: for, thy *wants* are so.

And be ſure to aſk good *things* to a *good end*: and then, if we aſk thus according to Gods will in *Chriſts name*; we know that he will heare us, and grant whatſoever *petitions* we have deſired, 1 *Joh* 5. 14, 15.

CHAP. VII.

That it weanes them from the love of the world.

4 FOurthly: our ſufferings weane us from the love of the world, yea, make us loath and contemne it, and contrarywiſe, fix upon Heaven, with a deſire to be diſſolved. S. *Peter*, at *Chriſts tranſfiguration*, enjoying but a glimpſe of *happineſſe here*, was ſo raviſhed and *tranſported* with the love of his preſent eſtate, that he breakes out into theſe words, *Maſter it is good for us to be here*: he would fain have made it his *dwelling place*: and being loath to depart; Chriſt muſt make *three tabernacles* *Mat.* 17 4. The love of this *world* ſo makes us forget the *world to come*, that, like the *Iſraelites*; we deſire rather to live in the *troubles of Ægypt*, than in the *Land of Promiſe*. Whereas S. *Paul* having ſpoken of his *bonds* in Chriſt, and of the ſpirituall combate; concludeth, *I deſire to be diſſolved, and to be with Chriſt, which is beſt of all*, Phil. 1. 22, 23. Yea, it tranſported him to *Heaven* before he came thither: as *Mary* was not, where *ſhee was*, but, where her *deſire was*, and that was with Chriſt. Proſperity makes us *drunk* with the love of the world, like the *Gadarens*, who preferred their *ſwine* before their *ſouls*: or him in the *parable*, that would goe to ſee his *farme*, and looſe *Heaven*: or the *Rich Glutton*, who never thought of *Heaven* till he was in *Hell*: and thouſands more. who if they have but ſomething to *leave behind them*; 'tis no matter whether they have any thing to *carry with them*.

But

But as *sleep* composeth *drunkennesse*; so, the *crosse* will bring a man to *himselfe* againe: for when the *staffe* wee so nourish to *beare us*, becomes a *cudgill* to *beat us*: when wee find the world to serve us, as the *Jewes* did Christ, carry us up to the top of the *hill*, and then strive to throw us down *headlong*: *Luke* 4. 29. When the minde is so invested with *cares*, molested with *grefe*, vexed with paine, that which way soever wee cast our eyes, wee find cause of *complaint*; we more loath the *world* than ever wee *loved* it, as *Amnon* did his sister *Tamar*: yea, when *life* which is held a *friend*, becomes an *enemy*; then death which is an *enemie* becomes a *friend*, and is so accounted: as, who having cast *Anchor* in a safe *Road*; would againe wish himselfe in the *stormes* of a troublesome *Sea*?

Yea, in case wee have made some progresse in Religion, and found a good *conscience sprinkled with the blood of Christ*, (the *marrow of all comforts*,) and resolved with *Joseph*. to forsake our *coate* rather than our *faith*: yet if the world make new offers of *preferment*, or some large improvement of profits and pleasures; we begin to draw back; or at least we know not whether to chuse: like a *horse* that would, and yet would not, leap a *ditch*. And after a little conflict, having halfe yeelded to *forsake* that with joy, which cannot be kept but with *danger*; we resolve thus: The same God, which hath made my crosses *cheerfull*; can as well make my *prosperity conscionable*. why then should I refuse so faire an offer? but alas, having made *cobwebs*, it is not long, ere these pleasures and *honours*, these *riches* and *abundance*; prove as *thornes*, to choak the *good seed of Gods word* formerly *sowne* in our hearts: as it is *Mat*. 13. 22. For, *prosperity* to *Religion*, is as the *Ivy* to the *Oake*, it quickly eates out the *heart* of it: yea, as the *Misselto* and *Ivy* (sucking by their straight embraces the very sap that

that only giveth *vegetation* from the *rootes* of the *Oake* and *Hawthorne*, will flourish when the *Trees* wither: so in this case, the *corruption* of the *good* is alwayes the *generation* of the *evill*: and so on the contrary; crosses in the *estate*, *diseases* of the *body*, *malladies* of the *mind*, are the *medecines* of the *soule*: the impayring of *the one*, is the repayring of *the other*.

When no man would harbour that unthrift-*Son in the Gospell*; he turned back againe to his *Father*, but never before. *Lais of Corinth* while she was *young*, *doated* upon her *glasse*, but when she grew *old and withered*; she *loathed* it as much; which made her give it up to *Venus*. When *Satan* is let loose upon us to shew us our sins, and the *danger* we are in; then farwell *profit*, farwell *pleasure*, *treasure*, and all, rather than I will endure such a *racke*, such a *hell* in my *conscience*.

Whereas, if we should only *heare* of miserie, or *read* what is threatned in the *word*: though it might a little *fright us*; it would never *amend us*. *Birds* are *frighted* at first, with the husbandmans *scar-crowes*: but after a while, observing that they stir not; are bold to *sit* upon them, and *defile* them.

Thus as *harmonious sounds* are advanced by a *silent darknesse*; so are the *glad tydings* of *salvation*. The *Gospell* never sounds so *sweet*, as in the night of *persecution*, or private *affliction*.

When *Virtue* came down from *heaven* (as the *Poets* feigne) *rich men spurned* at her, *wicked men abhorred* her. *Courtyers scoft* at her, *Citizens hated* her: and being *thrust* out of doors in every place; she came at last to her sisters, *poverty* and *affliction*: and of them; found *entertainment*. When it *ceased* to be with *Sarah* after the manner of the *world*; she *conceived Isaac*: so when it *ceaseth* to be with us after the manner of the *worlds favorites*; *we con-*

ceive

ceive holy desires, quietnesse, and *tranquility* of mind, with such like *spirituall contentments*. Yea, we make *faith* our only *option*: whereas before; we kept *open house for all vices*, as the States are said to keep *open house for all Religions*: or if not; it fares with *piety* as with *holy water*, every one praiseth it, and thinkes it hath some rare *vertue* in it; but, offer to sprinkle them with the same; they shut their *eyes*, and turne away their *faces*: and no marvell, for we never *tast* this *manna* from *heaven*, untill we leave the *leaven* of this *Ægypt*.

Now, better the *body* or *estate* perish, then the *soule*: though we are *too sensuall to consent* unto it, *Plus pastor, in vulnere gregis sui vulneratur*. The losse of a graceless *child*, cannot but grieve the *father*, though the *father* himselfe were in danger of mischiefe by that *child*: as *David* mourned for *Absolom* that would have cut his throat. True *prosperity* is hearty *meat*, but not *digestible* by a *weake stomack*: strong *wine*; but naught for a *weake braine*: *The prosperity of fooles destroyeth them, Prov.* 1.32. So that all *temporall blessings* are, as they *hit*: but if the mind doe not answer, they were better, *misse*. The more any man *hath*, the more cause he *hath* to *pray*, *Lord lead us not into temptation*: for we cannot so heartily thinke of our *home above*, whiles we are furnished with these *earthly contentments below*; but when *God* strips us of them, straitwayes our *mind* is homeward. Whiles *Naomies husband* and *sons* were alive, we find no motion of her retiring home to *Judah*: let her earthly stayes be removed; she thinkes presently of removing to her *Country*: a *delicious* life, when every thing about us is *resplendent* and contentfull, makes us that we have no mind to goe to *Heaven*: wherefore as a loving *mother* when shee would *weane* her *child* from the *dug*; maketh it bitter with *Wormewood* or *Aloes*; so dealeth the *Lord*

with us, he maketh this life *bitter* unto us by suffering our enemies to persecute and oppresse us; to the end we may contemne the *world*, and transport our hopes from *Earth* to *Heaven*: he makes us *weep* in this *Vale* of *misery*, that we may the more eagerly long for that *place of felicity*, where all *teares shall be wiped from our eyes*. Our *wine* (saith *Gregory*) hath some *gall* put into it, that we should not be so delighted with the *way*, as to forget whither we are going. And this is no small abatement to the bitternesse of *adversities*, that they *teach us* the way to *Heaven*: for the *lesse* comfort wee finde on *earth*, the more we *seeke above*, and the *more* wee *esteem* the *best things*: and wee are very *ungratefull* if we doe not thank him for that which so *overcomes us*, that it *overcomes the love of the world in us*.

Experience shewes, that in Countries where be the greatest *plenty of fruits*, they have the *shortest lives*, they doe so *surfet* on their *abundance*. *Sicily* is so full of *sweet flowers*, if wee *beleeve Diodorus Siculus*, that *dogs* cannot *hunt* there: and it is questionable, whether the *enjoying* of outward things, or the *contemning* of them; be the greatest happinesse: for, to be deprived of them, is but to be *deprived of a Dye*, wherewith a man might either *win or loose*: yea, doth not a large portion of them many times prove to the owner, like a *treacherous Dye* indeed, which flatters an *improvident Gamster* with his *own hand* to *throw away* his wealth to *another*? Or to yeeld it the uttermost; *gold* may make a man the *richer*, not the better: *honour* may make him the *higher*, not the *happyer*: and all temporall delights are but as *flowers*, they only have their moneth, and are *gon*; this morning in *the bosome*, the next in the *Besome*. The consideration wherof, made the very *Heathen Philosophers* hate

this

this world, though they saw not where to find *a better*. Yea it made *Themistocles* so undervalue *transitory things* in comparison of *vertue*, that seeing rich Bracelets of *precious stones*, lie in his *path*, he bad his friend take them up, saying, Thou art not *Themistocles*. And indeed it is *Heaven* onely that hath a foundation, *Earth* hath none: God hath hanged it *upon nothing*: and the things therein are *very nothing*.

Nothing feeds *pride*, nor keeps off *repentance* so much as prosperous *advantage*. Tis a wonder to see a *Favourite* study for ought but additions to his *Greatnesse*, *God* shall have much adoe to make him know *himselfe*. The cloath that hath many *staines* must passe through many *larders*. If *Muske* hath lost its sweetnesse; there is no way to recover it, except you fling it into the sinke among *filth*. No lesse than an odious *leprosie* wili humble *Naaman*, wherfore by it the only wise *God* thought meet to sawce the *valour*, *dignity*, *renowne*, *victories* of that famous Generall of the *Syrians*. If I could be so uncharitable as to wish an enemies *soule* lost, this were the only way, let him live in the height of the *worlds* blandishments, for how can he love a *second* Mistresse that never saw but *one* beauty, & still continues deeply inamoured on it? Why is the *Lapwing* made an Hieroglyphicke of *infelicitie*? but because it hath a little *Coronet* upon the *head*, and yet *feeds* upon the worst of *excrements*. The *Peacock* hath more painted *Plumes*, yet is the *Eagle* accounted the *Queen* of *Birds*, because she *flyeth* neerest *heaven*. We often see, nothing carries us so far *from God*, as those favours he hath imparted *to us*. 'Tis the *misery* of the *poor*; to be neglected of men: tis the *misery* of the *rich*; to neglect their *God*: The *Badger* being wounded with the prickles of the *Hedghog* his invited *guest*, whom at first he welcomed and *entertained* in his *Cabbin*

as an inward *friend*, mannerly desiring him to depart in kindnesse, as he came; could receive no other answer than that *he for his own part* found himselfe very well at ease & *they* that were not, had reason to seek out another *seat* that might like them better. It is but a fable, yet the morrall is true, *perspicuous*, *profitable*. Many shall one day repent, that they were happy too *soone*. Many a man cryes out, O that I were so *rich*, so *healthfull*, so *quiet*, so *happy*, &c. Alas, though thou hadst thy wish for the present, thou shoulst (perhaps) be a looser in the *sequell*. The *Physician* doth not heare his *Patient* in what he would, yet heareth him in taking occasion to doe another thing more conducible to his *health*. God loves to give us *cooles* and *heats*, in our desires: and will so allay our *joyes*, that their fruition hurt us not: he knowes that as it is with the *body* touching *meates*, the *greater plenty* the lesse *dainty*; and too long *forbearance* causeth a *Surfet*, when we come to full food: So it fares with the *minde* touching worldly *contentments*; therfore he feeds us not with the *dish*, but with the *spoon*, and will have us neither *clayed* nor *famished*. In this life, *Mercy* and *misery*, *grief* and *Grace*, *good* and *bad*, are blended *one with the other*; because if wee should have nothing but comfort, *Earth* would be thought *Heaven*: besides, if *Christ-tide* lasted all the yeare; what would become of *Lent*? If every day were *Good fryday*, the world would be weary of *Fasting*. *Secundus* calls *death* a *sleep eternall*, the *wicked* mans *feare*, the *godly* mans *wish*. Where the *conscience* is cleare; *death* is looked for without *feare*, yea, desired with *delight*, *accepted* with *devotion*: why? it is but the *cessation* of trouble, the *extinction* of *sin*, the *deliverance from enemies*, a *rescue* from *Satan*, the quiet rest *of the body*, and *infranchizement* of the *soul*. The *Woman* great with *childe*, is ever musing

upon

upon the time of her *delivery*: and hath not he the like cause, when *Death* is his *Bridge* from *Woe* to *glory*? Though it be the *wicked* mans *ship-wrack*, 'tis the *good* mans putting into *harbour*: And hereupon finding himselfe *hated*, *persecuted*, *afflicted*, and *tormented*, by *enemies* of all sorts; he can as willingly leave the *world*, as others can *for goe the Court*: yea, as willingly *dye* as *dine*; yea, no *woman with childe* did ever more exactly count her time. No *Jew* did ever more earnestly wish for the *Jubily*, No *servant* so desires the end of his *yeares*, No *stranger* so longs to be at *home*; as he expects the promise of Christs *comming*. It is the strength of his *hope*, the sweet object of his *faith*, in the midst of all sorrowes, the *comfort* of his *heart*; the *heart of* all his *comforts*, the incouragement of his *wearied spirits*, the common *clasule*, the continuall *period* and shutting up of his *prayers*: *come Lord Jesus, come quickly*.

Whereas *the worlds favourites goe as unwillingly from hence, as boyes from the midst of a game*. Neither hath *the Rich* man so much advantage of the *poore* in *enjoying*, as the *poore* hath of the *Rich*, in *leaving*. True, *Rich* men may also *learne* this slight: for, the way to *grieve lesse*, is to love *lesse*. And indeed, what shouldst thou doe incase thou seest that the *world* runs not on thy *side*, but give over the *world*, and be on *Gods side*? Let us care little for the *world*, that cares so little for *us*. Let us crosse *saile*; and turn another way: let us goe *forth* therefore *out of the Campe, bearing his reproch; for we have no continuing Citie, but we seek one to come*, Heb. 13. 13, 14.

CHAP. VIII.

That it keeps them alwayes prepared to the Spirituall combate.

5. FIftly, the Lord permitteth them often to afflict and assaile us, to the end wee may beall ways

wayes prepared for tribulation: as wise Mariners in a *calme*, make all their tackling sure and strong, that they may be provided against the next *storme*, which they cannot look to be long without: Or as experienced *Soldiers* in time of *peace*, prepare against the day of *battell*; and so much the rather, when they look every day for the *approach* of the *enemy*. They (saith *Socrates*) that set *sayle* into a calme *Sea* in a faire quiet *weather*, have, notwithstanding, all *instruments* and *materials* ready, which may be of use in a *tempest*: so he that enjoyes a prosperous and happy *estate*, if wise, doth even in that time prepare for the harder and more *crosse occurrents*: and so much the rather, because a great *calme* presageth a sudden *storme*. The people of *Luish* being *rich* and wanting nothing, grew *carelesse* and *secure*: and being secure, and mistrusting nothing; they were smote with the edge of the *sword*, and had their *Citie* burnt, *Judg.* 18. The way to be *safe*, is, never to be *secure*. The *walles* of a City that are not repaired in *peace*, will hardly bee *mended* in a *siege*. *Alexander* having set his *Army* in *battel-array*, and finding a *Soldier* then mending his *Armes*; *cashiered* him; saying, that was a time of *dealing blowes*, not of preparing *weapons*.

Wee are oft times set upon, to the end that wee may continually *buckle unto us the whole Armour of God*, prescribed by *Paul*, *Ephes.* 6. 13. to 19. That wee may be alwaies ready for the battell, by *walking circumspectly*, *not as fooles*, *but as wise*. *Ephes.* 5. 15. Therefore *redeeming the time*, *because the dayes are evill*. *Ver.* 16. For as those that have no *enemies* to *incounter* them, cast their *armour* aside & let it *rust*, because they are secure from danger; but when their enemies are at hand, and *sound the Alarum*, they both wake and sleep in their *armour*, because they would be ready for the *assault*:

So

So if wee were not often in *skirmish* with our *enemies*, we should lay aside our *spirituall armour*: but when wee have continuall use of it; we still keep it *fast buckled* unto us; that being armed at all pointes, we may be able to make *resistance*, that we be not surpriz'd at unawares.

Neither would it be good for us at present, if wee had not these *enemies* to stand in *awe* and feare of; but much more inconvenient in divers respects: as wise *Scipio* (that mirrour of wisdome) told some, who with no small joy avouched that the Common-wealth of *Rome* was now in safe estate, seeing they had vanquished the *Carthaginians*, and conquered the inhabitants of *Pontus*: Neither would he for that only reason have *Carthage* destroy'd; because it should hinder *Rome* from sleeping. Yea, God himselfe would have the *Hittites, Gergesites, Amorites, Canaanites, Peresites, Hivites*, and *Jebusites* (strong and warlike Nations,) to be in the midst of *Israel*; lest *Israel* should sleep in sinne, and want matter for exercise, *fight*, and *conquest*. Here may be *felicity*, with *security*: never; with *safety*. The time when the *envious man* did *sowe his seed*, was, whilst men were in *bed*. No *servants* more orderly use their masters *talent*, than those that ever feare their Masters sudden returne. No *Housholder* more safe, than he who at every *watch* suspects the *Theeves* entring. *Sampson* could not be bound, till he was first got *asleep*: Wouldst thou not be *overcome*: be not *secure*. Fly from the workes of darknesse at a great distance, & consider as well the *bitternes* of what will follow, as the *sweetnes* of a *momentany pleasure*: not unlike a * *great personage* of this Land, who said to his *Lady*, (offering him a bribe in behalfe of a suppliant) gentle *Eve* I will none of your *Apple*: Yea, in vigilancy & watchfulnes, imitate the *Nightingale* w^ch *sleeps* with her *brest* upon a *thorn* for feare of the *serpent* which

* Sir Thomas Moore.

continually

continually studies her *ruine*. We would not willingly a *Tempest* should take us without our Cloakes. *Seneca* repors of *Cæsar*, that he did quickly *sheath* the *sword*, but he never laid it off: the sight of a *weapon* discourageth a *Theefe*. While we keep out *Javelins* in our hands, we escape many *assaults*, so that a *Christians* resolution should be like King *Alfrids*.

Si modò victor eras, ad crastina bella pavebas,
Si modo victus eras, ad crastina bella parabas.

If we conquer to day, let us feare the skirmish to morrow.

If we be overcome to day, let us hope to get the victory to morrow.

An assaulted *City* must keepe a *carefull watch*, or it will not long *hold out*: yea, the provident *Fen man* mends his *bankes* in *Summer*, lest his *ground* be drowned in *Winter*. And we must so take our leaves of all *afflictions*, that we reserve a *lodging* for them, and expect their returne. And so much the rather, because what hath been *long expected, falleth the easier*: and evills precogitated, *strike but weakly*.

CHAP. IX.

How it discovers whether we be true beleevers or Hypocrites.

6. SIxthly, that we may experimentally *know our selves* and be knowne of others; whether we be true *beleevers* or *Hypocrites*.

First, our *selves*: divers play *Alexander* on the *stage*, but few or none in the *field*. Many can suffer *Martyrdome* in *speculation*, who, being put to it; *cannot concect* a *foule word*. We are all *valiant soldiers*, till we come to *fight*

to *fight*: *excellent Philosophers*; till we come to *dispute*: Good Christians; till we come to master our own *lusts*: but, it is *opposition* that gives the tryall, when *Corruptions* fight against the *graces*, and cause *Argent* to seeme more bright in a sable field. Many, while *wealth* lasts, are very *honest men* and *square dealers*, at least seeme so, yea, they will maintaine that all *hardnesse* is to be indured rather then *Conscience violated*, or *God offended*; but fall they into *poverty*, and then that they may maintain them selves; they will *lye*, *deceive*, *steale*, *prostitute* their *Chastity*, *sell* their *Consciences*, and what not? Even *Hazael* before he met with an opportunity, could say, *What? is thy servant a dogge?* And *Balaam* could bragge, *Though thou wouldest give me thine house full of gold I would not*, &c. Yet when it came to the tryall, he did as bad, for *little* or *nothing*: but, *a man is indeed, what he is in tryall*. If with the *Pome-citron*, *Limon*, and *Orenge-tree*, we are alwayes greene and fruitfull, *Summer* and *Winter*: it our *soules* shall like of Christ for a *suitor* when we find no other *Joynture* but the *Crosse*; we are sure we are *Christians*.

2. That *others* may know us. A Souldier is best knowne in the front of a *Battle*: A *Pilot*, in a storme: a nimble *active man*, in a *Race*: and a *Champion*, in the *lists*. How well the strings of an *instrument* are *tuned* and set, is best knowne when they are *touched* by the hand of a *skilfull Musician*. *There must be differences amongst you*, (saith Saint *Paul*) *that the approved may be knowne*, 1 *Cor.* 11. 19. For, as Thrashing *separates* the straw: and Wynowing; the *chaffe* from the Corne: So *Persecution* separates the *Hypocrite* from the company of *beleevers*, *Luke* 22. 31. When a *serving-man* followes two men walking together, wee cannot tell which is his *master* till they *part*: so when the

Gospell

Gospell and outward prosperity goe together; it is hard to judge which is most respected. Our *Churches* are full (blessed be God!) but, come we not to please others, as the *Poet* made his *Players*? or, as *Simon Magus* was *christned* for *company*? or, is it not more for feare of the *Law*, then for *love* of the *Gospell*? It is a great *question*, untill *persecution* arising because of the Word, puts it *out of question*: but then is that of *Claudius Taurinensis* more then verified, *they worship the dead Saints in a cold profession, while they woorry the living in a cruell persecution*: so that if the *Bramble* had been the *King* of Trees; the *Vine* could not have met with worse *usage*.

Wee all call out selves *Christians*: why? it is an honourable thing to be so accounted: but who are such; is knowne onely where the power of *godlinesse* is in *contempt*: Where (as *St. Austen* speakes) a *Christian in name* will scoffe at a *Christian indeed*: for Christ, (saith *Nazianzen*) is stoned by many that are called *Christians*, though no otherwise then the *Heathen Images* are *called Gods*, as *Justine Martyr* notes: or, as another hath it; many superstitiously adore the *Crucifix* that are *enemies* to the *Crosse of Christ*.

That Child (saith old *Simeon*, meaning Christ) is *appointed for a signe to be spoken against, that the thoughts of many hearts may be opened*, *Luke* 2. 34, 35. O how wicked men manifest their *hatred* and *enmity* against *God* and his *people* so soon as *Persecution* ariseth, because of the *Word*! Yea, it would put *a wise man* into an *extasie*; to think how prophane men in such times will rayl upon those, whom one day they will wish they had imitated; as *Justine Martyr* speakes.

But its well enough: for, by this meanes, both the *malice* of *Satan* and the *world* are better *known* and *avoyded*. *Demetrius* the Silversmith resisted *Paul*, perhaps not

not so much for great *Diana's* sake, as the little *Silver shrines* by which his gaine came in. The carnall *Capernaites* followed Christ while he *fed* them, *Joh.* 6. 26. *Pamachius* an Heathen could say to the *Pope*, make me a *Bishop*, and Ile be a Christian.

Aygolandus (the better to make his peace with *Charles the great*) would become a Christian, and be baptized: But when he came to the Court, where he saw at a table in a roome, thirty poor people, (in mean habits, and at ordinary fare,) which the *Emperour* told him were the Servants of *God*; he replyed, that if *God* kept his servants so poorly, he would be none of his servant. *Judas* can be content to beare the crosse, so he may beare the bagge: but, *Job* will trust in God, though he *kill* him. *Job* 13. 15. and *David* in deepest distresse, or desertion, will *hang on still*, *Psal.* 43. 5. Now, who will not say, give me the *Bird* that will sing in *Winter*, and seeke to my *window* in the *hardest frost*?

There is no tryall of friendship but in *adversitie*: hee that is not *ashamed* of my *bonds*, not *daunted* with my *checks*, not *alienated* with my *disgrace*; is a friend for me: one dram of that mans love, is worth a world of *inconstant formallitie*: But, that *friend* is false hearted, who observeth me onely for his *owne ends*; like those the *Philosopher* speakes of, who were not his *friends*, but friends *to his wealth*: or like him in *Clemens*, *not his*, *but his riches kinsman*. For these *Wasps* that make such *Musicke* about the *Gally pot*, shew it was but the *honey* they came for. And even the most hoggish *Gadarens* will worship Christ, during the *spring tides of Gods favours*: not when they injoy the *light of his countenance*, but when his *steps drop fatnesse*, and their *Corne* and *Wine* increaseth.

But

But alas, they are but bad workes that need rewards to *crane* them up withall: for neither *paine* nor *losse*, much lesse the *censure* of *lewd persons*; will trouble a well planted *mind*.

An *Hypocrite*, like a *fresh water soldier*, may be *Seasick* in a *calme*: but, the *sincere Christians stomack* indures all *weathers*: great *changes* never *change* him: Neither the *Kings favours*, or *honours*, nor the *Lyons den*, could make *Daniel* lose one *dram* of his *integrity*. Neither the preposterous *affection* of the *Lycaonians*, when they would *deifie Paul and Barnabas*: nor their *devilliſh rage*, when they goe about to *stone them*; could procure either to yeeld one haires breadth: and so of all the *Martyrs*; (that *noble Army*) whom neither the *threatnings* of fire, nor the *faire and large promises* of their *cunning* and cruell *adversaries*; could cause them to *shrinke* from *Christ*.

Affliction tryeth whether a man hath *grace* in his *heart* or no. Set an *empty Pitcher* (the resemblance of a *wicked man*) to the fire; it cracks presently: whereas the *full* (which resembles the *Child* of *God*) will abide boyling: *Gold* imbroydered upon *Silke*, if cast into the fire; loseth his *fashion*, but not his *weight*; *Copper* loseth his *fashion* and *weight* also *Persecution* is the *sword* whereby our *Salomon* will try which is the true naturall mother, which, *the pretended*. *Afflictions* are the *waters* where our *Gideon* will try whether wee are fit *Soldiers* to *fight* the *Battell* of *Faith*. A faithfull *Wife* (said *Bradford*) is never tryed so to be, untill shee be *assaulted*: nor a faithfull *Christian* so *approved*, till proved by *affliction*. *Peace* and *prosperity* hides many a *false heart*, as the snow-drift covers an *heape of* dung: but when *affliction* like *Simeons* sword, pierceth through the soule; then the *thoughts* of many hearts are *discovered*: then it appeares plainely, that the *love* of *Gods children*

children was not meretricious, nor their *obedience* mercenary.

Many a *man* will doe for another, that will not *suffer* for *him*: *slight stuffe* will shrinke when it comes to *wetting*: counterfeit *coyne* will prove *drosse* when it shall be rub'd on the *test*, or cast into the *crusible*. *Behold*, (saith the *Angell* to the Church of *Smyrna*) *it shall come to passe that the Devill shall cast some of you into prison, that you may be tryed, Revel.* 2. 10. Strong drinke tryeth the *braine*, and hard meat; the *stomack*. *Gold* and *Silver* are tryed in the *fire*: *men*; in the furnace of *adversity*. *As the furnace proveth the Potters Vessell*; *so doe temptations try mens thoughts. Eccles.* 27. 5.

None but a regenerate *heart* can chuse rather to suffer *affliction* with the people of God, than to enjoy the *Pleasures* of *sin*. An easie importunity will perswade *Orpah* to returne from a Mother in *law*, to a Mother in *nature*: from a toylesome *journey*, to *rest*: from *strangers*, to her *kindred*: from a *hopelesse* condition, to *likelyhoods* of contentment. A little intreaty will serve to move *nature* to be good to it *selfe*: but, to persist in actions of *goodnesse*, though tyranny, torment, death and hell stood in our way; this is that *conquest* which shall be *crowned* with *glory*. Nature is like *Glasse*, bright, but brittle: the *resolved Christian*, like *Gold*, which if we *rub* it, or *beat* it, or *melt* it, it will endure the *test*, the *touch*, the *hammer*, and still shine more orient, For *Vertues*, like the *Stars*, shine brightest in the *night*, and fairest, in the *frost* of *Affliction*.

But this is not all: for *affliction* will try and make *knowne* the truth and measure of each *grace* in particular. A temptation is like a question, that *examines* what is in a man: As *Balaam* was tryed and examined; whether he *feared* God, or *loved the world* most; when *Ba-*

Iak told him, am not I *able* indeed to promote thee to *honour?* And *Joseph* no leſſe, when in the *armes of his tempting* Miſtreſſe: but, the one; baſely *yeelds*, and is caſheered for an *hypocrite*: the other comes off with an *holy ſcorne*, and *God* ſeales him *chaſte*, with a *probatus eſt*.

2. Againe ſecondly, *Affliction* is a notable meanes, to try whether we have *faith* or not. The *houſe* built upon the *ſand*, carries as good a ſhew as the *houſe built* on the *Rocke*; and in a cleare *ſun-ſhine day gliſters* as gallantly: but the *Winds* and *tempeſts*, when they are up, will quickly ſhew the *difference*. Nothing is more eaſie than to *truſt God*, when our *Barnes* and *Coffers* are full; And to ſay *give us our daily bread*, when we have it in our *Cubbords*: But, when we have *nothing*, when we know not *how*, nor *whence*, to get any thing; then to depend upon an *inviſible bounty*; This is a *true* and *noble* act of *faith*.

Thirdly; what our *Wiſedome* and *humility* is. *Plato* 3. 5. being demanded how he knew a *wiſe man*; anſwered; When being *rebuked*; he would not be *angry*: and being *praiſed*; he would not be *proud*. Our *diſpoſition* is never well knowne, untill it be *croſſed*; nor did *Proteus* ever *change* ſhapes, till he was ſtraightned and *held faſt*. *Magiſtracy* and *miſery* will ſoon ſhew what manner of *men* we be: either will declare us better or worſe than we ſeemed. Indeed, *Proſperity* (ſaith one) beſt *diſcovers vice*, but *Adverſity* doth beſt *diſcover Vertue*: but, he that is not *good in both eſtates*, would not be *excellent in either*: he who cannot beare *honour with moderation*, cannot bear *contempt*, *with patience*: whereas a true *Moſes* can be a *moderate favourite* at *Court*: and, a *well contented Sheepherd* in the *field*, can turne and apply himſelfe to *any condition*, and therewith be *content*, as

Saint

Saint *Paul* was, *Phillippians* the fourth and eleventh

5. Fifthly; what *patience* we have: The *Sea*, when it is calme weather, is as *ſtill* and *quiet*, as any *river*: but let the *windes* once *ariſe*, and you ſhall ſoone ſee a *difference*; then appeares nothing but *raging* and *foaming* out *myre* and *dirt*. And that we are indeed, which we are *in temptation*: for, can we not abide a *drawing* plaſter to draine away *corrupt blood*, and *humours*? much leſſe can we find eaſe in cutting off *joynts* and *members*, and *pullings out eyes*: which *Repentance* muſt doe.

6. Sixthly: a man is made kowne whether he be *feeble* or *ſtrong* by the *provocation* of an enemy: even calme tempers when they have been ſtirred, have bewrayed *impetuouſneſſe* of *paſſion*. And indeed, how ſhall a man ſhew his *ſtrength* unleſſe ſome *burthen* be laid upon his *backe*? Now, he that overcommeth his owne *anger* (ſaith *Chilo*) *overcommeth a ſtrong enemie*: but he that is *overcome* by it, is a *White-liver* (ſaith *Hermes*) for *wrath* proceedeth from *feebleneſſe* of *courage*, and lack of *diſcretion*, as may appear in that, *Women* are ſooner angry than men: the *ſicke*, ſooner than the *healthy*: and *Old* men, ſooner than *Young*. Againe, its nothing to endure a ſmall *tryall* or *affliction*: every *Cock-boat* can *ſwim* in a *River*, every *Sculler ſayle* in a *Calme*, every *man* can hold up his *head* in ordinary *Guſts*; but when a *blacke ſtorme ariſes*, a tenth wave *flowes*, *deep* calls unto *deep*: *Nature yeelds*, *Spirit faints*, *Heart failes*; Whereas *grace* is never quite out of *heart*, yea is confident when *hopes* are adjourned, and *expectation* is delayed.

7. Againe ſeaventhly: How excellently was *Jobs ſincerity* made knowne by *Satans mallice*, when he brought forth thoſe *Angelicall words*! *What? ſhall we receive good at the hand of God, and not receive evill?* *Job* 2:10. When he ſtood like a *Centre* unmoved, while the *circumference*

of his *estate* was drawn *above*, *beneath*, *about* him: when in *prosperity*; he could say, *if my mouth hath kist my hand*: and in *adversitie*; *the Lord giveth, and the Lord taketh, blessed be the name of the Lord*; he was not so like the wicked as they are like *dogs*, that follow, the *meat*; not, the man.

8. Againe eighthly: *God suffers* us to suffer much, more especially to try our *perseverance*, which is a *grace* so *good* and *acceptable*, that without it, there is nothing *good*, nor *acceptable*. The *Spaniell* which fawneth when he is beaten, will never *forsake* his Master: and, *Trees* well *rooted* will beare all stormes: The *three Children* walked up and downe in the *fiery flames praysing God*: And a *Blade* well tryed deserves a triple price. How did the *Church* of *Pergamus* approve her selfe! Yea, how was she *approved* of *God* which hath the *sword* with *two edges*; when she held out in her workes, even where *Satan* dwelt and kept his Throne! *I know thy workes* (saith *God*) *and that thou keepest my Name, and hast not denyed my faith, even in those dayes when Antipas my faithfull Martyr was slaine among you, where Satan dwelleth; yea, where his Throne is; and where some maintaine the Doctrine of Balaam, and the Nicholaitans, and teach that men ought to eate things sacrificed to Idols, and to commit fornication*, &c. *Revel.* 2. 13, 14.

But, how can I *lay downe my life for Christ*, when I cannot for his sake quietly digest a few reproachfull *speeches*? he will scarce *beare blowes* for him; that will not quietly put up, and digest ill words.

Finally: *Affliction*, and *Persecution*, is both a whet-stone, and a *touch-stone* to each particular *grace*: It humbleth the spirits of the *repentant*, tryeth the *faith* and *patience* of the *sincere Christian*; but hardneth the hearts of the *ungodly*: for, *wicked men* grow worse after

affliction,

affliction, as *Water* growes more *cold* after an *heat*; yea, like some *Beasts*; they grow *mad* with *baiting*: if *crosses* or *losses* rush in upon them; they fall to the language of *Jobs* wife, *Curse God and dye*: or to that of the *King* of *Israels* messenger, *Why should I serve God any longer? 2 King 6. 33.*

CHAP. X.

That it prevents greater evills of Sinne, and punishment to come.

7. SEventhly: the *Lord* by this evill of *Chastisement for sinnes past*; preventeth the *evills* of *sin*, and greater *Punishments* for the time to come. *The Lord* (saith *Elihu*) *correcteth man, that he might turne away from his enterprize, and that he might keepe backe his soule from the pit, and that his life should not perish by the sword. Job 33. 17, 18.* This salt doth not only preserve from *Corruption*; but also, eate out *Corruption*. *We are chastned of the Lord*, (saith the *Holy Ghost*) *that we might not be condemned with the world 1 Cor. 11. 32.* If we be not chastned here; we shall be condemned hereafter: Erring *soules* be corrected that they may be converted: not, confounded. If *Paul* had not been *buffetted* by *Satan* and *wicked* men; he had been *exalted out of measure*, *2 Cor. 12. 7. Pride* is so dangerous a *Poyson*, that of another poyson there was contected a *counterpoyson* to preserve him from it: *God* would rather suffer this *chosen Vessell* to fall into some *infirmity*, than to be proud of his singular *priveledges*. *Lest I should be exalted above measure through the abundance of Revelations*; (there was the *poyson* of Pride

insinuating it selfe) *I had a Thorne in the flesh, the messenger of Satan to buffet me*; There was the *Counterpoyson* or *Antidote* which did at once make him both sick, and whole.

And this is no *un-usuall* thing with *God*, who in mercy doth so use the *matter*, that he *cures one sinne by another*: how many proud men have been *healed*, by the shame of their *uncleanneſſe*? how many *furious men*, by a rash *bloudshed*? and so in many other cases: one *Devill* being used for the *ejection* of another.

Yea, we gaine strength by every new *fall*: for hence issues *deeper humillity*, stronger hatred of sin, fresh *indignation* against our selves, more experience of the *deceitfullneſſe* of our hearts, renued *resolutions* untill *sinne* be *brought under*, &c. 2 *Cor.* 7. 11. The *Lord* sets some messenger of *Satan* and our *lusts* together by the eares, as the *Ægyptians* against the *Ægyptians*: that while *two poysons wreſtle*, *we may live*. But, my purpose is to speake of *affliction*: not; *sinne*. *Bodily ſickneſſe* (saith S. *Gregory*) *cleanseth* away *sinnes committed*, and *curbeth*, and *hindreth* those, that in *health might have beene committed*. The flesh indeed is nourished by *softneſſe*, but the spirit; by *hardneſſe*: that, *is fed by delights and pleasures*; *this*, *groweth by bitterneſſe*. And hereupon when a *Religious man* (as *Rufinus* relates) prayed *John the Anchorite*, to free him of a certaine *Ague*; he answered him, truly thou desirest to have a very *necessary companion cast out of doores*: for, saith he, as cloathes are washed with *sope*; so is the *mind purified by diseases*. And the same may be averred of *all* kindes of crosses: For, is it not commonly seene, that the *pleasures* of the *body* are the *poysons* of the *soule*? heape riches and honours upon an *evill man*; you doe but minister *wine* to him

him that hath a *feaver*, ſaith *Ariſtotle*: *honey* to one oppreſſed with *choler*: and *meat*; to one troubled with *morbus cephaliacus*, which, increaſeth the *diſeaſe*, ſaith *Plutarch*. For as *Noah* was drunke with his own *wine*; ſo the cup of *proſperity* hath *intoxicated* many a *ſoule*: and *God* hath no worſe *ſervants* in our *Land*, then they that can live of their *Lands*, and care for *nothing* elſe.

Commonly, where is no want; is much *wantonneſſe*. And as we grow rich in *temporalls*, we grow poore in *ſpiritualls*. *Nabal* cannot abound, but hee muſt ſurfeit: *Turtullus* cannot be *eloquent*, but hee muſt turne the edge of his wit againſt the *Goſpell*. Many cannot have *beauty*, but they muſt love their faces more than their ſoules. Wee uſe *Gods bleſſings*, as *Jehu* did *Jehorams meſſengers*: *David Goliahs ſword*: Wee turne them againſt their owner and giver: and fight againſt *Heaven* with that *health*, *wealth*, *wit*, thoſe friends, meanes, mercies that wee receiued thence: abuſing peace, to *ſecurity*: plenty, to *eaſe*: promiſes; to *preſumption*: gifts; to *pride*: for commonly, *ſo much the more proud, idle, ſecure, wanton, ſcornfull, impenitent; by how much the more* wee are *inriched, advanced*, and *bleſſed*. And it is juſt with God to make us know what *we had*, by what *we want*; But I proceed:

The enjoyment of the *Worlds peace* might adde to my content; but, it will indanger my *ſoule*: how oft doth the recovery of the *body*, *ſtate*, or *minde*, occaſion a *Relaps* in the *ſoule*? Turne but the *Candle*, and that which keeps mee in, puts me out. The *younger brother* ſhall not have all his *portion*, leſt he runne *Ryot*. All the life of *Salomon* was full of *proſperity*, and therefore we find, that *Salomon* did much *for-*

get God; but the whole life of *David* had many *enemies*, and much adversity: and therefore wee see by his *penitentiall Psalmes*, and others, that *David* did much *remember God*: And indeed if God did not often *visit* us, wee should *serve him as the women of Tartary doe their husbands*: who *marry*, if they be *absent* but *twenty dayes*. But the *fire of correction*, eates out the *rust of corruption*. And as *vineger* with its *sharpnesse*, keeps *flowers* from *corupting*: so their *malice* keeps our *souls* from *festering*. *Bees* are *drowned* in *Honey*, but *live* in *vineger*. Now if *sweet meates* breed *surfets*, it is good sometimes to tast of *bitter*: it is good *somewhat* to *unlade* when the *Ship* is in *danger* by too liberall a *ballast*. I will tell you a *Paradox*: (I call it so because few will beleeve it, but it is true) many are able to say, they have learned to *stand*; by *falling*: got *strength*; by *weaknesse*. The *burnt Child dreads the fire*: and a *broken bone* well *set*, is *faster* ever after. Like *Trees*, wee take *deeper root*; by *shaking*: And like *Torches*, wee *flame the brighter* for *bruizing* and knocking. God *suffered Satan* to *spoyle Job of* his *substance*, *rob* him of his *Children*, *punish him in his body*; Yet, marke but the *sequell* well; and you shall find, that he was *croft*, with a *blessing*. As the *Physition*, in making of *Triacle* or *Methridate* for his *Patient*, useth *Serpents*, *Adders*, and such like *poyson*, that he may drive out *one poyson with another*; Even so *our spirituall Physition* is pleased to use the *malice* of *Satan*, and *wicked men* when hee tempteth us the *cup of affliction*, that hereby hee may expell one *evill* with another; Yea, *two* evills with *one*; namely, the evill of *sinne*, and the evill of *punishment*; and that both temporall and *eternall*.

Perhaps this byting *playster burneth thee*, but it *healeth thee*. He *suffers* us to be *afflicted*, because hee will

will not *suffer* us to be *damned*; such is the goodnesse of our heavenly *Father* to us, that even his anger proceeds from *mercy*; he *scourgeth* the *flesh*, that the *spirit* may be saved *in the day of Jesus Christ*, 1. *Corinthians* 5. 5. Yea, *Joseph* was therefore abased in the *dungeon*, that his advancement might be the *greater*. It is true, in our thoughts wee often *speake* for the *flesh*, as *Abraham* did for *Ishmael*, *O that Ishmael might live in thy sight*! No, *God takes away Ishmael* and gives *Isaac*: he withdrawes the *pleasure* of the *flesh*; gives *delight* to the *soul*: crossing us in our *wils*; that he may advance our *benefit*. As it fared with *Manasses*, whose *Chaine* was more profitable to him than his *Crowne*. The *man sick* of a burning *Feaver*, cryes to his *Physition* for *drink*; he *pities him*, but does not *satisfie* him: he gives him proper *Physick*, but not drink. A man is *sick* of a *Plurisie*; the *Physition* lets him *blood*, hee is content with it; the *arme* shall smart to ease the *heart*. The *covetous* man hath a *plurisie* of *riches*: God lets him *blood* by *poverty*: let him be patient; it is a course to save his *soul*.

But wee are so *sensuall*, that no reason can prevaile: Wee are sorry to loose the proper *cause* of our sorrow: wee are like whining *children*, that will not stay untill their *milk* be cold; but must have it, though they be *scalded* with it. Yea, it fares with many, as with the *mother* of *Nero*: let them be *damn'd* so they may be *dubb'd*. But our *Heavenly Father* will *doe us good*; though wee desire the contrary: Wherefore if he *scourge us* any way; so *we bleed not*: or *till wee bleed*; so *we faint not*: or till we even *faint*, so *we perish not*; let us be *comforted*: for if the Lord *prune* his *Vine*, he meanes not to *root it up*: if he *ministers physick*,

so

to our *ſouls*; it is becauſe he would not have us *dye* in *our ſinnes*: all is for *ſalvation*. What if *Noah* were pent up in the *Arke*; ſith he was ſafe in it: what if it were his *priſon*; ſith it was his Fort againſt the *waters*.

I might illuſtrate the point, and make it plain by ſundry and divers compariſons. Wee know, *one nayle drives out another: one heat; another: one cold; another:* yea, out of admirable experience I can witneſſe it, that, for moſt *conſtitutions*, there is not ſuch a remedy for a *cold* in the *head* or extreame *tenderneſſe*, as a frequent *bathing* it (eſpecially the *temples*) with *cold water*; I can juſtly ſay, I am *twenty yeares* the *yonger* for it. Yea, one *ſorrow* drives out another: *one paſſion*; *another*: one *rumour* is expelled by another: and though for the moſt part, contraries are cured by *contraries*; yet, not ſeldome will *Phyſitions ſtop a laſk* with a *purge*: they will *bleed* a *patient* in the *Arme*; to ſtop a worſe *bleeding* at *Noſe*. Againe, in ſome *Patients* they will procure a *gentle Ague*; that they may cure them of a more dangerous *diſeaſe*. Even ſo deales God with *us*: he often puniſheth the worſer *part* of man (ſaith Saint *Hierome*,) That is, the body, ſtate or *name*; that the *better part*, (to wit) the *ſoul*, may be ſaved in the day of *judgement*. Neither are *chaſtiſements* any whit leſſe neceſſary for the *ſoul*, than *medicines* are for the *body*: many a man had been *undone* by *proſperity*; if they had not been *undone* by *adverſity*: they had *periſhed* in their *ſouls*; if they had not periſhed in their bodyes, eſtates, or good names. It is probable, *Naamans ſoul* had never been *cleanſed*; if his body had not been *leaprous*: but, his *leaprous fleſh* brought him to a *white and cleane ſpirit*: and though *affliction* be *hard of digeſtion* to the *naturall* man; yet the *ſheep* of

Chriſt

Christ, know; that to *feed* upon this *salt Marsh*; is the only preservative against the *Rot*: the experienced *Christian* knowes, that it is good for the *soul*, that the *body* is sometime *sick*: and therefore to have his *inward man cured*; he is content his *outward man* should bee *diseased*: and cares not so the *sinnes* of his *soul* may be *lessened*, though the *soares* of his *flesh* be *increased*. It is better (saith Saint *Hierome*) to have a *sick stomack*, than a grieved *mind*. Yea, he desires with Saint *Austin*, that God will send him any *plague*, rather than the *plague of the heart*.

And why is it not so with thee? I hope thou desirest thy *souls safety* above all: and thou knowest, the *stomack* that is *purged*, must be content to part with some *good nourishment*, that it may deliver it selfe of more *evill humours*. Of what kind so ever thy *sufferings* be; it is doubtlesse the *fittest* for thy *souls* recovery; or else, God (the only wise *Physition*) would not *appoint it*. Now who would not be willing to *bleed*, when by that meanes an inveterate *sickness* may be *prevented*? Yea, it is a happy *blood-letting* which saves the life: which makes Saint *Austin* say unto God; Let my *body* be *crucified*, or *burnt*, or doe with it what thou wilt; so thou save my *soul*. And another: let me *swimme* a *River of boyling brimstone*; to *live eternally happy*: rather than *dwell* in a *Paradice* of *pleasure*; to be *damned* after *death*.

CHAP. XI.

That it makes them humble.

8 Eghtly: that wee may have an humble conceit of our selves, and wholy depend upon God. *Wee receive the sentenced of death in our selves*;

ſelves (ſaith the *Apoſtle*) *becauſe wee ſhould not truſt in our ſelves*, but in God, *who raiſeth us up from the dead*, 2 Cor. 1. 9. When *Babes* are a *fraid*; they *caſt* themſelves into the *armes* and *boſome* of their *Mother*. A *Hen* leading her *chickens* into the *Sunne*; they fall a playing with the *duſt*, ſhee may *cluck* them to her long enough, they *will not come*: But when they ſee the *Kite*, then they come without *calling*: and ſo it fares with *Gods children*, till *afflictions* come. The *Prodigall* never thought of his *Father*, till hee wanted *huskes*: The *hemorrchoiſſe* never made out to Chriſt, till all her money was *gone*. The *widow that is left alone truſteth in God*, ſaith the *Apoſtle*, 1 *Tim.* 5. 5. who while ſhee had an *husband*, *leaned* too much upon him. The *poore man* depends not upon the relief of *others*, untill hee finds nothing at *home*. Till our *meanes is ſpent*, wee are apt to truſt in uncertaine *riches*; but after, in the name of *the Lord*, *Zeph.* 3. 12. *Aſa* bore himſelfe bold upon his *forces* as being *five hundred and foureſcore thouſand ſtrong*: till hee was over-matcht with an *Army of a thouſand thouſand Ethiopians*; this made him cry, *Help us O Lord our God for wee reſt on thee* 2 Chronicles 14.

God croſſes many times *our likelieſt projects*, and makes the *ſinews* of the arme of *fleſh* to *crack*; that being unbottomed of the *creature*; wee may truſt in the living God, who giveth us *richly* all things to *enjoy*, 1 *Tim.* 6. 17.

The people of *Laiſh*, becauſe they wanted *nothing*, would have buſineſſe with no man, *Judg.* 18. 7. Where is no want, is much *wantonneſſe*: and to be *rich* in temporals; haſtens *poverty* in *ſpirituals*. The *Moone* is never *eclipſed*, but in the *full*: but the fuller ſhee is; ſtill, the more remote from the *Sunne*. *I thought*

thought in my prosperity (saith *David*) *I shall never be moved, But thou didst hide thy face and* I *was troubled, Then turned* I *unto thee, &c.* Psal. 30. 6. 7, 8. It is high *time* to *humble* them, that doe not find themselves to stand in need of God.

When a *stubborne Delinquent*, being *committed*, was no whit mollified with his durance, but grew more perverse than he was before; one of the *Senators* said to the rest, let us *forget him a while*, and then he will *remember himselfe*: Loving *Spaniels*, the more they are *beaten*; the more *tractable*, and *gentle* doe they appeare, and apply themselves more *diligently* to their *Masters call*.

The *Heart* is so *hot* of it selfe, that if it had not the *Lungs* as *Fannes* to blow *wind* upon it, and kindly *moysture* to *coole it*; it would soone *perish* with the owne *heat*: and yet when that moysture growes too *redundant*, it againe drownes the *Heart*. Who so nourisheth his *servant daintily* from his child-hood; shall after find him *stubborne*. In *prosperity* wee are apt to think our selves men good *enough*, wee see not our *need* of God: but let him send the *Crosse*; it *confutes us* presently, and shewes us our *nothingnesse*. Even Saint *Paul* was *sick* of this *disease*: hee began to be *puft up* untill the *Messenger* of *Satan* was sent to *take* him *downe*, 2 *Corinthians* 12. 7. And Saint *Peter*, *Mathew* 26. 33. *Though all men should forsake thee; yet I will never forsake thee; bravely promised*: but, *Peter*, the *same* night, *sware* I know not the man; *cowardly answered*. It is one thing to *suffer* in *speculation*, and *another*; *in practice*.

It is a wonder to see, how the *best men* may be *mistaken* in their owne *powers*: When our *Saviour* propounds to *James* and *John*, are yee able to *drink*

of

of the cup that I ſhall *drinke of*? and to be *baptized* with the *baptiſme* that I ſhall be baptized with? out of an eager deſire of the honour, they are apt to *undertake* the *condition*, and anſwer accordingly, *we are able*, *Math.* 20. 22. But, alas *poore men*! no thankes to them that they were able to run away, (as they did) when their *Maſter* was apprehended. For, God muſt give us his *dayly bread* to *feed us*, and *his dayly breath to quicken us*, or we quickly periſh: yet how common is it for men to brag and crack of what they can doe! yea, one that hath but a *wooden head* and a *leaden heart*, how will he helpe it out with a brazen face, and a golden hand! for, being as *great*, *in pride*, as he is *ſmall*, *in deſert*: hee will keepe adoe in an audacious *maſterlineſſe*, as if with *Simon Magus* hee would beare downe all with *large proffers*. But this cannot be ſo pleaſing to *nature*, as it is hatefull to *God*. Neither can there be a *worſe ſigne* of enſuing *evill*, than for a man in a carnall *preſumption* to vaunt of his owne abillities. How juſtly doth God ſuffer that man to be *foyled*; purpoſely, that he may be *aſhamed* of his owne *vaine ſelfe confidence*!

When a great *Prelate* durſt write, *Ego et Rex meus*, I *and my King*, the King ſubſcribed in act, *Ego & ſervus meus*, I *and my ſlave*: and quickly took down the *maine Maſt of his ambition*: ſo will God doe by all *proud men*, and make them know, that all their *worthineſſe* is in a *capable miſerie*: which he can ſoone doe: for, let him but make our *purſes light*, our *hearts* will ſoone grow heavie: at leaſt, let him with that, deprive us of his *other bleſſings*: we become as duſt, *coagulated*, and *kneaded* into *Earth by teares*. And certainely, if God owne ſuch a man, he will *quicken his ſight* with this *Copris*: Yea, he will *leave him to himſelfe*

ſelfe, and let him fall into ſome foule *ſinne*, as he did *Peter*: And Saint *Auſtin* is peremtory that it hath been *profitable for proud men*, to fall into ſome *groſſe offence*; for they have not loſt ſo much by their *fall*, as they have *got* by *being down*. It is better to be *humble* under *ſin*, than be proud of *grace*. Of the two, to be a *Phariſie, is worſe*, than to bee a *Publican*: to be *proud* of *good endowments*, is worſe than to have *neither pride nor good endowments*. Yea, in this caſe; the party is not only bettered, *but others learne humility* thereby: for who can doe other then *yearne*, and *feare*; to ſee ſo *rich* and *goodly* a *veſſell ſplit*, as *David* or *Solomon* was!

Againe, it makes us *pittifull, and commpaſſionate to others*: They (ſaid *Sophocles*) are uſually the moſt *compaſſionate* to *others*, who have ſuffered miſeries *themſelves*. And what ſaith that *Tyrian Queene*? *evils* have taught *me* to *bemoane*; all that *affliction* makes to *groane*.

And laſtly, the *Devill* hereby is cheated, who if hee cannot *beat* us downe to *ſinne*; will *blowe us* up with *pride*: he will undermine us; if he cannot *overthrow* us: like a moſt cunning *wraſtler*, who, if he cannot *cruſh* a man to the ground with plain *ſtrength*; he will *lift* him *up*, that he may give him the *greater fall*.

And nothing doth more *advantage Satan* than *pride*: for firſt, a man ſhall never be a *proficient*, that thinkes himſelfe already *ſufficient*. Secondly, when he can *poyſon* our *good workes* with *Phariſaiſme*; he makes us by *overvaluing them*; to *looſe them*.

Confidence in God, doth only ſupport us: without him wee are like *Vines unprop't*, which on the *Earth* doe *crawle*. And ſuppoſe a man is *exempt* from many *vices*; yet, he is not beholding to *himſelfe* for it: *Lord*, ſaith Saint *Auſtin*, thou haſt *forgiven me thoſe ſinnes* which I have

have *done*, and those *sinnes which only* by thy *grace* I have not done: they were done in our *enclination* to them, and even that *inclination needs* Gods *mercy*, and that *mercy* he calls *pardon*. If wee *escape temptation*; it is his *mercy*: if wee *stand* in *temptation*; it is his *mercy*; if our *wils consent not*; it is his *mercy*: if wee *consent*, and the *act* be *hindred*, it is his *mercy*: if we *fall* and *rise* againe by *repentance*; all is his *mercy*. Neither are wee *sufficient* of our *selves*, to thinke, much lesse to *speake*, least of all, to *doe* that which is *good*: 2 *Cor*. 3. 5. Wee *have no good*, wee doe no *good*; but wee *may*, wee must thanke *grace* for it: which is *all* in *all*. *Yee can beare no fruit* (saith our *Saviour*) *except yee abide in me*: John 15. 4. Yea more expressly, *without me can yee doe nothing*. *Verse* 5.

So that wee cannot put too much trust in *him*, nor *too little* in our *selves*. O God, let me ever be *humbly* dejected in the sence of myne owne *insufficiency*: let me *give* all the *glory* to *thee*, and *take nothing* to my *selfe*, but my *infirmities*; lest it fare with me, as it did with that *Armenion*, Tigranes by name, who being *encamped* upon a *hill*, with *foure hundred thousand* men, and discovering the *Army* of the *Romans*, being not above *foureteen thousand* marching towards him: made himselfe *merry* with it, saying, yonder men are too many for an *Ambassage*, and too *few* for a *Fight*: when before the *Sun-set*, he found them enough to give him the *chase*, with *infinite slaughter*. And *pride seldome speeds better*, especially if *Hezekiahs heart* be *lift up*, *God will pull him* downe againe.

By this time we see, that there is danger in being without *dangers*: that, selfe confidence is *pride* without wit: that the *best minds* troubled, yeeld *inconsiderate motions*: that as *water* violently *stirred* sends up *bubbles*; so

so the vanities of our hearts. and our most secret and hidden *corruptions* (as *dregs* in a *glasse*) shew themselves when shaken by an *injury*, though they lay hid before. And so the *pride of man is beaten downe*, as *Job* speaks, *Job* 33 17. The *sharpe water* of affliction *quickens* our spirituall sight. So proud are we by *nature*, that before we come to the tryall, we thinke that we can repell the *strongest assault*, and overcome all *enemies* by our own *power*; but when we feele our selves *vanquished* and *foyled* by every small *temptation*, we learne to have a more *humble* conceit of our owne *ability*, and to depend wholly on the *Lord*: as is set downe, *Deut.* 8. 2. & 13. 3. to the end. Wee esteeme our *Inches*, *Elles*; till, by tryall of evills, we *find* the *contrary*: but then alas, how full of *feeblenesse* is our body: and our mind; of *impatience*? If but a *Bee* sting our flesh; it swels: and if but a *tooth ake*; the *Head* and *Heart* complaine. How small trifles makes us weary of our selves? *What can we doe without thee?* Without *thee*, *what can we suffer?* If thou be not (O *Lord*) *strong* in our *weakenesse*; *we cannot* be so much as *weake*: *we cannot so much as be*. Yea, selfe conceit, and desire of glory, is the last *garment* that even good men lay aside: *Pride* is the inmost coat which we put on first, and which we put off last; but sore *affliction* will make us *give all* to him, of *whom* whatsoever we have; we hold. And we cannot *ascribe too little* to our selves, nor *too much* to him, to whom we owe *more* than we can *ascribe*.

Are we then molested with this *guest*? and would we be rid of him? returne we when we *smart*, to him that *smiteth* us. and not thinke to gaine by standing out: The *Bird* in the *gin*, the *Fish* upon the *hooke*, the faster she strives, the firmer she sticks. The *Child* under his *Fathers rod*, the more hee struggles, the more stripes he gets.

God will not give his over, till he hath broken their *stomacks*, and made them kisse that *rod*, which the *wicked bite*: so, adding impatience to their impenitence, and *passive* disobedience to their *active*. And when he hath brought us to this, the greater *submission*, the more *grace*: if there be one *hollow* in the *valley* lower than another, *thither* the *waters gather*. And the more *lowly* wee are in our *owne eyes*, the more *lovely* wee are in Gods: the more *despicable* in our *selves*, the *more acceptable in him*. O that we could be but as *lowly*, as we are *unworthy*. If then I be not *humbled* enough, let me *want* the *peace* or *plenty* I have: and so order my *condition* and *estate*, that I may *want* any thing, save my *selfe*.

CHAP. XII.

How it makes them conformable unto Christ their head.

9. NInthly: that wee may be conformable to Christ our *head*, and like our elder *Brother*, who was *consecrated* through *afflictions*, *reviled*, *buffeted*, *spit upon*, *crucified*, and what not? For the *Scribes* were against him, the *Pharisees* against him, the *Rulers* banded themselves *against him*, the *Atheists* against him, *Herod* and all the *spiteful* and *envious Jewes against him*: whose *birth* was meane, whose life was contemptible, and whose *death* was *ignominious*. Yea, his *Pallace* was a *Stable*: his *Courtyers*, *Beasts*: his *Chaire of state a Manger*: his *Royall robes*, a few *ragges*: No *Bels ring*, no *Bonefires* proclaime his *birth* through the populous *streets*: no great *Ladyes* came to visit his *Mother*. And answerable to his *ingresse* into the world; was his *progresse* in it; and his

egresse

egresse out of it. And wee must *suffer with him*, that we may be also *glorified with him*, Rom. 8. 17. When the *Jewes* offered *Jesus*, *Gall and Vineger*; he *tasted it*, but would not *drink*: he left the rest for his *Church*, and they must *pledge him*. *Whosoever* (saith *our Saviour*) *beareth not his crosse and commeth after me, cannot be my Disciple*, Luke 14. 27. For hereunto are yee *called*, saith Saint *Peter*, *For, Christ also suffered for us, leaving us an example, that wee should follow his steps*, 1 Pet. 2. 21. Againe, *The Disciple* (saith *Christ*) *is not above his Master*; but whosoever will be a perfect *Disciple* shall be as his *Master*, *Luke* 6. 40. Yea S. *Paul* made this the most certaine *testimony* and *seale of his Adoption here*, and glory afterward; his words are these, having delivered, *that the Spirit of God beareth witnesse with our spirits, that wee are the children of God*: and having added, *If we be children, wee are also heires, even the heires of God, and heires annexed with Christ: if so be that we suffer with him, that wee may also be glorified with him*; making *suffering as a principall condition annexed*; which is as if he had said, it is impossible wee should be *glorified with him*, except wee first *suffer with him*, Rom. 8. 16. 17. Whereupon having in another place reckoned up all *priviledges* which might minister unto him occasion of *boasting*; he concludeth, *that what things were gaine unto him, those he accounted losse for Christ, that he might know the fellowship of his sufferings, and be made conformable to his death*, Phil. 3. 10.

So that as he *bare his crosse*, before he *wore his crowne*, and *began* to us in the *cup of his Fathers displeasure*: so wee must *pledge* him our part, and *fill up* that which is behind of his sufferings, *Colos.* 1. 24.

Whence the *Church* (which is *mysticall Christ*, 1 *Cor.* 12. 12.) is called Gods *threshing-floore*, *Isay* 21. 10.

A *Brand* taken out of the *fire*, *Zech.* 3. 2, compared to *Noahs Arke*, which was tossed to and fro upon the *waves*; to *Moses Bush burning with fire Exod.* 3. 2 to the *stones* of the *Temple*, which were first hewne in the *mountaine*, before set in the *building*: And set to th by that *white horse* in the *Revelation*; that is ever followed and *chased* by the *Red*: *Apocalyps* 6. 2. 4. by the *sacrifices* of the *Law*, which were to passe the *fire*, ere accepted, *Rom.* 12. 1.

So that there is no *Heaven* to be had without touching upon *hell* coasts: as the *Calendar* tels us, wee come not to *Ascension day*, till the *Passion weeke* be past. *Suffering* is the way to *raigning*: *through many tribulations must wee enter into the Kingdome of Heaven*, *Acts* 14. 22.

And indeed, who would not be *ambitious* of the same *entertainment*, which *Christ himselfe had*? *Godfrey* of *Boloigne* refused to be *crowned* in *Jerusalem* with a *crowne of Gold*, because Christ his *Master* had in that *place* been *crowned* with a *crowne* of *Thornes*. It was told a poore *Martyr* in *Queene Maries* dayes for a great favour forsooth; that he should put his *legge* in the same hole of the *Stocks* that *John Philpot* had done before. And yet thy sufferings, as they are *nothing* to what thy *sinnes* have *deserved*; so they are nothing to what thy *Saviour hath suffered*: for he indured many a little *death* all his *life* long, for thy sake; and at length, that *painfull* and *cursed death* of the *crosse*. To say nothing of the *soul* of his *sufferings*, which his *soul* then *suffered*, when hee *sweat* clots of *blood* in the *Garden*.

Now why must wee *pledge* our *Saviour*, and *fill* up the *measure* of his *sufferings*? Not, that *Christs* sufferings are *incompleat*: nor, to satisfie Gods justice for *sinne*; for, thats done already, *once* for *all*; by him who *bare our*

sinnes

sinnes in his *body on the Tree*: the just suffering for the *unjust*, and indenting for our *freedome*; as the *articles* of agreement *fitly* and *fairely* drawne out, by himselfe declare, *John* 3. 15. 16. & 18. 8. And *Gods acquittance*, which we have to shew under his own *hand*, *Math* 3. 17.

Neither doth God *afflict* his Church for any *delight* he takes in their *trouble*: for he *afflicts* not willingly, *Lamen.* 3. 33. *Jer.* 31. 20. *Isay.* 63. 9. Nor yet to shew his *soveraignty*, *Isay.* 45. 9. *Rom.* 9. 20. *to* 24.

Nor lastly, is it *meerely* for his own *glory*, without any other respect: but out of pure *necessity*, and abundant *love* to us; as, the *reasons* both before and after, shew.

Againe, by *suffering*; wee become followers of our *brethen*, who went before us. *Brethren*, (saith S. *Paul*) *yee are become followers of the Churches of God, which in Judea are in Christ Jesus, because yee have also suffered the same things of your owne Country-men, even as they have of the Jewes*, 1 Thess. 2. 14. It was the lot of *Christ*, and must be of all his followers. to *doe good*, and to *suffer evill*. Wherefore let us be *exhorted* in the words of S. *Peter*, to rejoyce in *suffering*, forasmuch as wee with all the Saints, *are partakers of Christs sufferings, that when his glory shall appeare, we may be glad and rejoyce* 1 Pet. 4 13.

And what greater *promotion* can *flesh* and *blood* be capable of, than a conformity to the Lord of *glory*? Christ wore a *crowne* of *Thornes* for me; and shall I grudge to weare this *paper cap* for him? said *John Husse*, when they put a *cap* upon him, that had *ugly devils* painted on it, with the title of *heresie*. Never did *Neckercheife* become me so well as this *Chaine* (said *Alice Drivers*) when they fastened her to the stake to be burnt. And what said a *French Martyr*, when a *Rope*

was put about his fellow? give me that *Gold chaine*, and dub me a *Knight* of that *noble* order.

CHAP. XIII.

That it increaseth their faith.

10. FEnthly, because the *malice* of our enemies serves to increase our *faith* for the *time to come*, when wee consider how the *Lord* hath *delivered us formerly. God hath deliverd me* (saith *Paul*) *out of the mouth of the Lyon*, (meaning *Nero*) *and he will deliver me from every evill worke, and will preserve me unto his heavenly Kingdome*, 2 *Tim.* 4. 17, 18. When *Saul* tels *David*, *Thou art not able to goe against this great Philistine to fight with him, for thou art a boy, and he is a man of war from his youth*; what saith *David*? *Thy servant kept his Fathers sheep, and there came a Lyon, and likewise a Beare, and took a Sheep out of the flocke, and I went out after him and smote him, and tooke it out of his mouth, and when he arose against me, I caught him by the beard, and smote him, and slew him: so thy servant slew both the Lyon and the Beare. Therefore*, (marke the inference) *this uncircumcised Philistine shall be as one of them*; *Yea*, (saith he) *the Lord that delivered mee out of the paw of the Lyon, and out of the paw of the Beare, he will deliver me out of the hands of this Philistine*, 1 Sam. 17. 33. to 37. Observe how confidently he speakes.

That *Tree* is deepest *rooted* in the *Earth*, which is most shaken by the *winds*; and they *weake* usually, that are *planted in pleasant vallyes*: so the *Tree of faith* the more it is *shaken with the violent stormes of trouble*, the faster it becomes *rooted by patience*. *Alexander* being trayned up in huge and *mighty enterprizes*; when he

he was to *fight with men*, and *beasts*, *haughty enemies* and *huge Elephants*; said, Loe, a danger somewhat *equivalent* to my mind. He cannever be a good *soldier*, that hath not felt the *toyle of a batell*: *Ease* and *plenty made Hanniball* say, *he brought men into Campania*; but carried *women out againe*. Yea, the more deliverances *David had*; the greater was his *faith*: for, after the *Lord* had *delivered* him often out of extreame exigents, namely, from this great *Goliah*, the *cruelty* of *Saul*, the unnaturall insurrection of *Absalom*, and the unjust *curses of Shemei*; he was able to say, *I trust in God, neither will I feare what flesh can doe unto me*, Psal. 56. 4. And in *Psal.* 3. *I will not be afraid for ten thousand of the people that should beset me round about*, *Vers* 6. And in *Psal.* 18. 29. *By thee I have broken through an host, and in thy name I will leap over a wall.* His experience had made it so easie to him, that it was no more than a *skip or jumpe*. We men indeed therefore *shut* our *hands*, because we have opened them; making our former kindnesses arguments of sparing afterwards: but, contrarily, God therefore gives, because he hath given; making his former favours arguments for *more*. It is *Davids* only argument, *Psal.* 4. *Have mercy upon me* (saith he) *and hearken unto my prayer*, Why? *Thou hast set me at liberty, when I was in distresse*, *Vers.* 1. I might likewise here shew from 2 *Chro.* 20. 29. *Phil* 1. 12, 13. 14. how the delivering of some; increaseth the *faith of others*: but I passe that.

That we may live by *faith*, and not by *sence*; hee first *strips* us of all our earthly *confidence*, and then gives us *victory*, and not before: lest he should be a *looser* in our gaine. his *helpe* uses to shew it selfe in *extremity*: he that can *prevent* evils, conceales his *aide* till dangers be *ripe*, and then he is as *carefull*, as be-

fore he seemed *connivent*. *Daniel is* not delivered at the beginning of his trouble, he must first be in the *Lyons den*, and then he finds it. Those three *Servants*, *Dan.* 3. 26. are not rescued at the *Ovens mouth*: in the *Furnace*; they are. That is a gracious and well tryed *faith*, that can *hold out* with confidence *to the last*, Like *Abraham* who is said to *hope*, against *hope*, *Rom.* 4. 18. *which*, *with* God, is a thing much set by: Yea, such hee accounts his *Champions*, and *Worthies*. Whence it is, many are trayned up in *trouble* all their *dayes*, as it fared with *David*: for as a *Beare* came to *David* after a *Lyon*: and a *Gyant*, after a *Beare*: and a *King* after a *Gyant*: and *Philistims*, after a *King*: and all to make him more *hardy* and *confident* in his God; so, when they that are intended for *Christs Champions*, have *fought* with the *Divell*, and their owne *lusts*; they shall *fight* with *envy*: when they have fought with *envy*, they shall *fight* with *poverty*: when they have *fought* with *poverty*; they shall *fight* with *infamy*: when they have fought with *infamy*; they shall *fight* with *sicknesse*: and after that; with *death*. Like a *Labourer* that is never out of *worke*: and this not only *proves*; but mightily, *improves* their *faith*: And indeed, till we have been *delivered* out of a *lesser* trouble; wee cannot trust God in a *greater*. Resembling that *peasant* who would trust God upon the *Land*; but not upon the *Sea*: where should be but an *inch bord* between him and *death*.

To heare a man in his best health and *vigour*, to talke of his *confidence* in God, and *assurance* of divine *favour*; cannot be much worth: but if in *extremities*, we can believe above *hope*, against *hope*; our *hope* is so much the more *noble*, as our *difficulties are greater*. For *Jayrus* to believe that his *sick daughter* should *recover*; was no hard task: but *Christ* will serue up his

faith

faith to beleeve shee shall *againe live*, though he sees with his eyes she is fully *dead*. When we are in heavy *Agonies*, and feele a very *hell* in our *conscience*; then to apprehend *mercy*: when with *Jonas* in the *Whales* belly, wee can call upon God in *faith*, and see one contrary in another; in the very depth of *Hell*; *Heaven*: in the very midst of *Anger*; *Love*: When with the woman of *Canaan*, *Math.* 15. we can pick *comfort* out of the reproachfull name of *dogge*: and when nothing but warre appeares in Gods *face*; then by faith to *pierce* through all the thick *cloudes*, and behold the *sweet sunshine* of Gods *favour*, and grace in Christ; *Heb.* 11.1. we are *beleevers* in deed.

And he, saith Saint *Bernard*, is to be reputed *constant* whose *mind* taketh fresh *courage* in the midst of *extremities*: Like the *Palme tree*, which *groweth* so much the *higher* and *stronger*, and more *fruitfull*, by how much the more *weight* it hath hanging *upon it*.

Not that the *strongest faith* is free from *doubting*: for, let a man *looke downe* from the top of the strongest *steeple*, admit the *Battlements* bee *brest-high*, and he is sure he cannot *fall*; yet a kind of *feare* possesses him. And well is it for us, that our *assurance* is mixed with *doubting*: Since the one makes us *live*, *as though there were no Gospell*: the other, to *dye*, *as if there were no Law*.

The *Lyon* seems to leave her *yong ones*, till they have almost kil'd themselves with *roaring* and *howling*, but at *last gasp* shee relieves them, whereby they become the more *courageous*. When the *Prophet* could say, *Out of the depths have I cryed unto thee*; instantly followes (and not till then) *the Lord heard me*: the *Lord* saw him *sinking* all the while, yet let him alone till he was at the *bottome*. Every maine *affliction* is our *Read-sea*, which while it threats to

swallow

swallow, preserves us: now when it comes to a *dead lift*, (as we say) then to have a strong *confidence in God*; is thankworthy. *Hope* in a state *hopelesse*, and *love* to God under signes of his *displeasure*, and *heavenly mindednesse* in the midst of *worldly affaires* and allurements, drawing a contrary way; is the chiefe *praise* of *faith*: to *love that God who crosseth us*, to *kisse that hand which strikes us*, to *trust in that power which kils us*; this is the honourable *proofe* of a *Christian*: thi sargues *faith indeed*. What made our *Saviour* say to that *Woman* of *Canaan*, O *Woman great is thy faith*? but this; when neither his *silence*, nor his *flat denyall* could *silence her*, *Math.* 15. It is not enough to say, God *is good to Israell*, when *Israel* is in *peace* and prosperity. and neither *feeles* nor wants any thing: but God will have us beleeve that hee is *good*, even when wee feele the smart of the *rod*, and at the same time, see our enemies (the wicked) *prosper*. It best pleaseth him when wee can say boldly with *Job*, *though he kill me, yet will I trust in him*. When our enemies are behind us, and the *Red-sea* before us, then confidently to trust upon God; is much worth. When wee are in the barren *wildernesse* almost famished, then to beleeve that God will provide *Manna* from *Heaven*, and *water* out of the *Rock*; is *glorious*: when with the three *Children*, wee see nothing before us, but a *fierie Furnace*; to beleeve that God will send his *Angell* to be our deliverer, this is *heroicall*, *Dan.* 3 28. And those which are *acquainted* with the proceedings of God, well know; that, *cherishing* ever followes *stripes*, as *cordials* doe vehement *evacuations*, and the cleere *light* of the *morning*, a *darke night*: yea, if wee can looke beyond the *cloud* of our *afflictions*, and see the *sun-shine* of comfort on the other side of it; wee cannot be so *discouraged* with the presence of evill, as *heartned* with

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the *issue*. Cheere up then, thou *drooping soul*, and *trust* in God. what ever thy *sufferings* be; *God* is no *tyrant*, to give thee more than thy *load*: and admit he stay long, yet be thou fully assured he will come at length, *In thee doe I trust* (saith the *Psalmist*) *all the day*: He knew that if he came not in the *Morning*, he would come at *Noone*: if he came not at *Noon*, he would come at *Night*: at one houre of the day or other he will deliver mee: and then, as the *Calme* is greater after the *Tempest* than it was before; so my *joy* shall be *sweeter afterwards* then it was *before*; The remembrance of *Babylon* will make us *sing* more joyfully in *Sion*. If then I find the Lords dealing with me to transcend my *thoughts*; my faith shall be above my reason, and thinke, he will worke good out of it, though I yet *conceive* not how.

CHAP. XIV.

That it increaseth their joy and thankfulnesse.

11. BEcause our manifold *sufferings* and Gods often delivering us, doth increase our joy and thankfulnesse, yea, make *after-blessings* more sweet; By this wee have new songs put into our mouthes, and new occasions offered to praise the *Author* of our deliverance. *When the Lord brought againe the Captivity of Sion*; (saith *David* in the person of *Israel*) *wee were like them that dreame*, (meaning the happinesse seemed too good to be true) *Then was our mouthes filled with laughter*, (saith hee) *and our tongues with joy, the Lord hath done great things*

things for us whereof wee rejayce. Psal. 126. 1. 2. 3. 4. And how could their ease be otherwise; when in that miserable *exigent, Exod.* 14. they saw the *Pillar remove* behind them, and the *Sea* remove before them. they looking for nothing but *death*. Is any one *afflicted?* I may say unto him as that *harbinger* answered a *Nobleman* complaining that he was *lodged* in so homely a *Roome*; you will take *pleasure* in it, when you are out of it: For the more *grievous our exigent*, the more *glorious our advancement*. *A desire accomplished delighteth the soul, Prov.* 13. 19. Wee reade how that lamentable and sad *decree* of *Ahashuerus*, through the goodnesse of God, was an occasion exceedingly to *increase* the *Jewes joy* and *thankefulnesse*, insomuch that (as the Text saith) *the dayes that were appoinsed for their death and ruine, were turned into dayes of feasting and joy, and wherein they sent presents every man to his neighbour, and gifts to the poore*, Esther 9. 17. 22. to 28. And this joy and thankefulnesse was so *lasting*, that the *Jewes* cease not to celebrate the same to this day. Gods dealing with us is often *harsh* in the *beginning*, hard in the *proceeding*, but the *conclusion is alwaies comfortable*. The joy of *Peter* and the rest of the *Church* was greater after he was *delivered* out of *Prison* by the *Angell*, *Act.* 12. And the joy of *Judith* and the rest of *Bethulia* when shee returned with *Holofernes head*, then if they never had been in distresse, *Judith* 13. The Lord *deprives* us of good things for a time, *because* they never appeare in their full *beauty*, till they turne their *backs* and be going *away*. Againe, hee *deferres* his ayde on purpose to *increase* our desires before it comes, and our joy, and *thankefulnesse* when it is *come*; to enflame our *desires*: for things easily come by, are little set *by*: to increase our joy for that which hath been long *detained*;

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is at last more *sweetly obtained*: What (think we) did hee that was *borne blind think*, when his *Eyes* were first given him? how did he wonder at *Heaven* and *Earth*, the strange and goodly *varieties* of all the *Creatures*, and cheerefulnesse of the *light*! every thing did not more please, than *astonish him*. Lastly; our *thankefulnesse*: for, *suddenly gotten*; *suddenly forgotten*: hardly *gotten*; hardly *forgotten*. *Philoxenus* was wont to say, it will taste *sweeter*, if it *cost me sweetly*. Wee love that *dearely*, that cost us deare. As *Mothers* love their *Children*, more tenderly than *Fathers*; because they *stood* them in more, *Abrahams Child at an hundred yeares of age*, was more welcome than if he had been given at *thirty*: And the same *Isaac* had not been so precious to him, if he had not been as miraculously *restored*, as *given*; his recovery from death made him more *acceptable*: The benefit that comes *soone* and with *ease*, is easily *contemned*: long and eager pursuite, endeares any *favour*: *The wise men rejoyced exceedingly, to find the Starre*: *The Woman to find her peece of silver*: *The Virgin Mary, to find her and our* IESUS CHRIST, alwaies returnes with increase of joy: Hee may *absent* himselfe for a time, but he intends it only as a *preparative*; to make us *relish* that sweet *food* the better: hee may keep us fasting, but it is on purpose, that our tryall may be perfect, our *deliverance welcome*, our *repentance glorious*. Yea, the deliverie of some, increaseth the joy of others, and causeth them to praise God for, and rejoyce in their behalfe that are delivered, *Acts* 12. 14. Wee never *know the worth* of *a benefit* so well as by the *want* of it: *want* teacheth us the worth of things most truly. *Contraries* are the best *Commentaries* upon each other, and their mutuall *opposition*; is the best *exposition*.

O how,

O how ſweet a thing is peace to them that have been long troubled with warres and tedious contentions! The *Thunder* of the *Cannon*, is the beſt *Rhetoricke* to commend it to us. How ſweet is *liberty* to one that hath been long *immured* within a caſe of wals! A very *Bird*, never *chants* it ſo merrily, as when ſhee is got *looſe* into the open *Ayre*, having been long *encaged*. How deare a *Jewell* is *health* to him that tumbles in *diſtempered blood*! For then only we begin to prize it, when wee have *loſt it*. Let a man but faſt a *meale* or two, oh how *ſweet* is *browne-bread*! though it would not downe before. Yea, when *Darius* in a *flight*, had drunk *puddle-water*, polluted with dead *Carkaſſes*; hee confeſt never to have drunk any thing more pleaſant: the reaſon was, he alwaies before uſed to drinke ere he was *a thirſt*. Wee are never ſo glad of our friends company, as when he returnes after long *abſence*, or a tedious *voyage*. The *nights darkneſſe* makes the light of the *Sunne* more deſirable; and brings of it *letters* of *commendations*. A *calme* is beſt welcome after a *tempeſt*, &c.

Yea, what ſerves others ſorrowes for, but to encreaſe our joy, and thankfulneſſe? Thou haſt *eyes*; aske the *blind*, whether that be not a *bleſſing*? thou haſt *eares*; aske the *deafe*, whether that be not a great *bleſſing*? thou haſt a *tongue*; what thinkes the *dumbe* of that? thou haſt *feet*, *hands*, *health*, *liberty*, *life*, *reaſon*, &c. is all this nothing? Yea, others bleed; we *ſleep*: others *begge*, we *abound*: others *ſtarve*, we *ſurfet*: others *groape* in the *darke*, our *Sun* ſtill *ſhines*: and ſhall not we rejoyce and be *thankefull*? *Bleſſe* (ſaith our *Saviour*) when ye are *curſed*: and ſhall not wee *bleſſe*, when thus *bleſſed*? Yet woe is me, we *forfeit* many of Gods *favours*, for not *paying* that eaſie *Rent* of *thankefulneſſe*: like thoſe *nine*, *Luke* 17.

to 12. 19. we are more apt to *pray*, then to give *thankes*: becauſe we are more ſenſible of our own *wants*, then of Gods *glory*. Wee can open our *mouthes* when we *want* any thing, either to *pray*, or at leaſt to *murmure*: and why ſhould not our *thankeſ-givings*, be as frequent as our *bleſſings* are? The *Lepers voyce* was not more *loud* in his *ſuit*, than in his thankes. It were happy for us *Chriſtians*, if wee could but learne of this *Samaritane*.

And thus wee ſee, that *good things* then appeare of moſt *worth*, when they are knowne in their *wants*: When we have loſt thoſe invaluable *comforts* which we cannot well be without; the *mind* hath time to recount their ſeverall *worthes*: and the *worthes* of *bleſſings* appeare not till they are *vaniſht*.

No wonder then that our eſtates and conditions are ſo *variable*, like the face of the *Heavens*, or the *Sea*; or like the weather about *Michaelmas*, which is now *faire*, and preſently againe *fowle*; or rather the hard *winter*, wch for one *faire* Sun-ſhine day, hath oftentimes *ten*, *foule*: For God ſees that it is very good for us: for as ſeeds that are deepeſt covered with *ſnow* in *Winter*, *flouriſh* moſt in the *Spring*, or as the *winde*, by beating down the *flame*, *raiſeth* it *higher*, and *better*: and as when we would have ſome *Fires flame*; the more, we *ſprinkle* *Water* upon them; even ſo, when the *Lord* would increas our joy and *thankefulneſſe*, he allayeth it with the *teares* of *affliction*: miſery *ſweeteth* joy, yea, the *ſorrowes of this life* ſhall (like a *darke vayle*) give a luſter to the glory of the next; when the *Lord* ſhall turne this *water* of our earthly *afflictions* into that *wine of gladneſſe*, wherewith our *ſouls* ſhall be *ſatiate* for ever. Wee deceive our ſelves to thinke on earth, continued joyes would pleaſe. *Plenty* of the choyceſt *dainties* is no *dainty*. When *Pearles* grew common at *Rome*, they wore

wore them on their *shoes*, and they had much a doe to save themselves out of the *dust*, as *Tertullian* speakes. Nothing would be more tedious than to bee *glutted* with perpetuall *follities*: were the body tyed to one *dish* alwaies, though of the most exquisite *delicate* that it could make choye of, yet after a small time, it would complain of *loathing*, and *satiety*: and so would the *soul*, if it did ever *epicure* it selfe in *joyes*. I know not which is the more usefull: *Joy* I may chuse, *for pleasure*; but adversities are the best for *profit*: I should without them want much of the joy I have. Well then, art thou *vexed*, *persecuted*, and *afflicted* by some *cruell and malicious Saul*? and is it grievous to thee for the present? Why, that which hath been *hard to suffer*, is *sweet to remember*: at last our *Songs* shall be *louder than our Cries*.

CHAP. XV.

How it increaseth their spirituall wisdome.

12. OUr sufferings make us *teachable*, and increase in us *spirituall wisdome*. *He delivereth the poore in his affliction, and openeth their eare in trouble*, Job 36. 15 And againe, *He openeth the eares of men, even by their corrections*, Job 33 16. Wee are *best instructed* when wee are *most afflicted*. *Pauls blindnesse* tooke away his *blindnesse*, and made him see more into the way of *life*, than could all his learning at the feet of *Gamaliel*. And what saith *Naaman* upon the cleansing of his *Leprosie*? *Now I know there is no God in all the Earth, but in Israel*. O happy *Syrian* that was at once *cured* of his *Leprosie*, and his *misprision of God*. The *Prodigall sonne* regarded not his *Fathers admonition*, so long as he enjoyed

enjoyed *prosperity*: when we *smart not*; we *beleeve not* and God is not *feared*; *till felt*: but that which makes the body *smart*; makes the *soul wise*. *It is good for me* (saith *David*) *that I have been afflicted: that I may learne thy statutes*. We *grow wise by evills*, whereas *prosperity besots us*. Even to *loose* is some wayes *profitable*; it *makes* a man *wary*. Yea, S. *Basil* cals want, and *penury*, the *inventer of all Arts*: And S. *Austin*; the *mistris* of all *Philosophy*. The *best Wisdome is dearest bought*: *Algerius* the Martyr could say out of experience, he found *more light* in the *dungeon*, than without in all the *World*.

The *Scotish* King, prisoner in *Mortimers hole*, learnt more of *Christ*, than in his *pallace* he could all his *life*. *Gaspar Olevianus* a *Germaine* Divine saies, I never learned how great *God* was, nor what the evill of sinne was, to purpose; till this sickness taught me. There is a great deal of difference, saith *Luther*, between a divine in outward pompe; and a Divine under the crosse: neither could he understand some *Psalmes*, till he was in *affliction*: the *Christs-crosse* is no letter, yet it taught him more learning than all the *letters in the row*. The *crosse* opens mens eyes, as the tasting of *honey* did *Jonathans*. Yea, what will not *affliction* teach us when even the *savagest Beasts* are made quiet and *docible* with abateing their *food*, and *rest*, or by adding of *stripes*?

That *beese-braind fellow* in *Scaliger*, had his *eare boared* with *thunder*: when nothing else would doe it. Yea (saith *Molineus*) *Bonifacius* his *silly* reasons for the *Popes Supremacy*, did well enough, being propounded with a sword in the hand. Even as the *Clay* with *Water*, and the Iron with fire, are made plyable and apt to receive *impression* from the *workman*; even so when wee are *soaked* in the *flouds of sorrow*, and *softened* in the fire of *affliction*, we are *aptest* to receive the *impression of Gods*

Law into our *hearts*, when hee *speakes* unto us by his *Ministers*. If the *Lord breakes* us in *peeces* with the *Plom* of his *Justice*, then let the *Seedsmen* (his *Ministers*) *sow* the *seed* of his *Word*; wee shall receive it through the *furrowes* of our *eares*, into the ground of our *hearts*, and *grow up in Wisdome*, and *saving knowledge*. Or when the *hard heart* is *ground* to *powder* betweene the upper and the nether *Millstone* of the two *Tables*; it will see, and *imbrace* that *counsell*, which before it *slighted*. We *heare*, and read much, of the *corruption* of our *natures*, *odiousnesse* of our *sinnes*, *necessity* of a *Saviour*, *sweetnesse* of *Gods love* in *Christ*, &c. but wee never fully *apprehend* these things, or tast how good the *Lord is*, till some *sharpe affliction* comes. A *man* knowes not where his *house* is ill covered, till *winters Crosses* are like *pinching frosts*; that will *search* us: wee learne to *know* our *selves* by that we *suffer*.

Yea, *Affliction* so brings downe our *stomachs*, that wee can see even matter *of thankfulnesse*, where our former *pride* found *matter of complaining*. And that which *formerly* had no more tast than the *White of an egge*, (viz. the *glad tidings of the Gospell*) is now such a *spectacle of unspeakable mercy*, as *ravisheth* our *soules* with *admiration*.

Many a good *word* is even spilt upon us, till *God sets* it on with his *Rod*: *Naomy* will not looke *home-ward*, nor wee *Heaven-ward*, till the *Almighty* have dealt very bitterly with us. *Zippora* falls presently to *circumcising her sonne*, when shee sees her *husbands life lies upon it*.

Were it not for *temptations*, we should be *concealed* from our selves: like the *inchanted Asse* in *Lucian*, which returned to his *proper shape* againe when he *saw himselfe* in a *Looking-glasse*. So long as wee prosper, like

those

those *wives in Jeremy*, *Chap.* 44. 17, 18. We judge of things by their events, and raise our *confidence* according to the *successe* we have: and so *blesse our selves*, without being *blest of God*; like the *Theefe* that *applauded* himselfe for *mercifull*, because he had *never killed any*; and yet rather then loose a *Ring*, he would *cut off* the *travellers finger*; but *strong affections* will give credit to *weake reasons*. O how *blind* and *partiall* are wee, before *affliction* hath *humbled* us! even so *stupid*, that *Narcissus* like, we are *enamoured* of our own *shaddowes*: bragging, we *discharge a good conscience*, when indeed we *discharge it quite away*: and this *righteousnesse* in opinion, is almost the only cause of all *unrighteousnesse*.

Before want came, poverty was more *contemptible* than *dishonesty*: but now, it is *disgracefull* to none, except *fooles* and *knaves*. Then we could *censure things indifferent*, and *passe by haynous crimes*: now wee are able to distinguish them, and so, *judge righteous judgement*. Before trouble came, we were either *ungrounded in the principles* of Religion, or *unconscionable in the practice*: and by vertue of our *mother-wit*, could post and passe *sinne* from *our selves*, unto some other; as *Adam* laid the fault upon *Eve* his wife, shee upon the *Serpent*, and the *Serpent* upon *God*. Or *excuse*, or *extenuate it*: which (saith *Fabius*) is to *double it*.

As for *Originall corruption*, that never troubled us, which now we bewaile as the *mother*, and *nurse* of all the rest: thinking it worthy our sighes, yea, of our *teares*, and not without need: it being the great *Wheele in the Clock*, that sets all the *wheeles a moving*: while it seems to move *slowest*. Though not *one* of a *hundred* taketh it sufficiently to *heart*: as not seeing the evill of it. But never did any *truly* and *orderly repent*, that began not here: esteeming it the most *foule*, and *hatefull*

of all, as *David*, *Pſal.* 51. 5. and *Paul* crying out of it, as the moſt *ſecret*, *deceitfull*, *powerfull evill*, *Rom.* 7. 23, 24. And indeed, if wee *clearely* ſaw the fouleneſſe, and deciefulneſſe of it, wee would not ſuffer our eyes to ſleepe, nor our eye-lids to ſlumber, untill a happy change had wrought theſe *hearts* of ours. (which by *nature* are no better then ſo many *ſtyes* of *uncleane devils*) to be habitations for the God of *Jacob*.

Apt we were to meaſure our own good, by anothers *want of it*, and to *ſcoffe* at others *infirmities*: but now; other mens *ſinnes* ſhall rather be the ſubjects of *our griefe*, than of our *diſcourſe*. Before feare of the law; ſhame of men, and ſuch like *baſe ends* bare the *greateſt* ſway with us; yea, to pleaſe men, wee could be like certaine *pictures*, that repreſent to *divers beholders*, *at divers ſtations*, *divers formes*: but now it is enough to regulate our thoughts, words and actions, that God ſeeth: and indeed where are braines, there needs no more. Wee read that *Paphnutius converted Thais*, and *Ephron* another famous ſtrumpet, from *uncleanneſſe*, only with this argument; that *God ſeeth all things* in the *darke*, when the doores are faſt, the windowes ſhut, the curtens drawne.

Before; *too much devotion* was made an argument of *too little diſcretion*; and *miſchief* called *vertue*; when it was happy in the *ſucceſſe*: as with the *Papiſts*, the *Oſtentation* of the *proſperity of their eſtate*, is the beſt demonſtration of the ſincerity of their *Religion*: yea, and thinke alſo they have *clipt* the wings of *proſperity* (as the *Athenians* did the wings of *victory*) that ſhee cannot fly away. Before; we thought *drinking* and *jouiall company*, the beſt receipt to drive away *ſadneſſe*: but now, nothing like *living well*, as an *Heathen* hath confeſt. Once wee thought *Earth Heaven*; but now

wee

wee apprehend the World, and glory thereof, to be (like a *beautifull harlot*) a *Paradice to the eye*, a *Purgatory to the soule*.

Yea, hee that before was indifferent in nothing but *conscience*, and no cause so bad, but he would undertake it for gaine, or glory; and think it well done: As *Satan* prevailes chiefly by *deception of our reason*, whereby we mistake *vertue* for *vice*, and *vice* for *vertue*: wherein he imitates *Hannibal*, who having overcome the *Romans*; put on their *Armour*, and so his *Soldiers* being taken for *Romans*, won a *City* by that *pollicy*: and to this purpose, what *stone so rough*, but he can smooth it? What *stuffe so pitifull*; but he can set a *glosse upon it*? Like a *Beare*, he can *lick into fashion*, the most *mishapen* and *deformed lumpe*: or like a *dogge*, *heale* any *wound* he can reach with his *tongue*: yea, what *golden eloquence* will he whisper in our *eare*? what *brazen impudence*? what *subtill shifts*? what *quaint querks*? What *cunning conveyances*? What *jugling*, *shuffling*, and *packing* will he use, to make *any sinne feazable*? (like the *Hare*, which if shee dare not trust to her speed, she will try the turne;) and so on the contrary to discourage us in *good*; shewing each thing as it were in *triangular glasses* among the *opticks*, which will represent a *way so foule*, so *deep*, that 'tis *impassable*; as if it were all *covered with Tapestry*. But as he *pleads* now with *eloquence*, so when he sees his time, hee will speak with *Thunder*. Even such a man I say now, hath his *eyes* opened to discerne *good and evill*, when God speaks, and when *Satan*; for Gods *chastisements* are *pills* made on purpose, to *cleare the sight*: and *vertue* if it be clearely seen, moves great *love* and *affections* as *Plato* speakes. Yea, when to our cost, we can (*Adam* like) see *good* from *evill* clearly; the subtile *Serpent* can *deceive* no

longer: whereas before, wee were easily deceived, and led away with the multitude, into *innumerable errours*. Yea, if the *fish* did know of the *hooke*, or the *bird* did but see the *net*, though they have but the understanding of *fishes*, and *birds*; yet they would let the *baite* alone, fly over the *net*, and let the *Fowler whistle* to himselfe.

Thus Gods *corrections*, are our *instructions*: his *lashes*, our *lessons*: his *scurges*, our *schoolmasters*: his *chastisements*, our *advertisements*. And cõmonly the *soul waxeth*, as the *body wayneth*, & is *wisest to prescribe*, when the *bones* and *sinnewes* are *weakest to execute*: neither doe wee hereby become wise for our own *soules* good only, but *affliction* makes us *wise* & able to do *others good* also that are in any the like *affliction*. *Blessed be God* (saith Saint *Paul*) *which comforteth us in all our afflictions, that we may be able to comfort them which are in any affliction, by the comfort wherewith wee our selves are comforted of God*, 2 Cor. 1, 4. Yea, the whole *Church*, and every particuler *member* thereof have their *wisedome* and *knowledge improved*, even by their greatest *enemies*. If *Arius* and *Sabellius* had not vexed the *Church*; the deepe *mysteries* of the *Trinity* had not been so accurately *cleared* by the *Catholike Doctors*. *Subtill arguments* well answered, breed a *cleare conclusion*: *heresie* makes men sharpen their *wits* the better to *confute* it; as *Worm-wood* though it be *bitter* to the taste, yet it is good to *cleere the eyes*. yea, further, the very stormes of *persecution* make us looke to our *Tackling*; *Patience*: and to our *Anchor*; *Hope*: and to our *Helme*; *Faith*: and to our *Carde*; the *Word of God*: and to our *Captain*; *Christ*: whereas *security*, like a *calme*, makes us forget both our *danger* and *deliverer*. *Experience* is the best *informer*, which makes *Martin Luther* say, When all is done; *tribulation* is the *plainest* and

and most *sincere Divinity*. And another, most emphatically (shewing that *knowledge* is in many respects *cumulative*, aswell as *original*; like *Water*, that besides his own *spring-head*, is fed with other *springs* and *streames*) That, *Prayer*, *Reading*, *Meditation*, and *temptations*; make a *Divine*. So that to be altogether exempt from *misery*, is a most *miserable thing*.

CHAP. XVI.

How it increaseth their patience.

13 BEcause the *malice* of our *enemies* makes for the increase of our *patience*, *We rejoyce in tribulation*, saith *Paul*, *knowing that tribulation bringeth* forth patience, Rom. 5. 3. *My Brethren*, saith saint *James*, *count it exceeding joy when yee fall into divers temptations, knowing that the tryall of your faith bringeth forth patience*, *James* 1, 2. 3. Thus the *malice* of our *enemies* doth both *prove* and *improve* our *patience*: see it exemplified in *Job* and *David*, whose practise doth most excellently confirme this point; you know *Job* was not so *miserable* in his *afflictions*, as *happy in his patience*, *Job* 31. 35. 36. 37. And *David* after he had been so many yeares trained up in the *Schoole of affliction*, and *exercised* with continuall *sufferings* from innumerable *enemies of all sorts*; became a wonder of *patience* to all succeeding ages: as take but notice of his carriage towards *Shimei*, and you will say so; when this his *impotent Subject cursed* and *cast stones* at him, and all his *Men of Warre* called him *Murderer*, *wicked man &c.* he was so farre from *revenging it* (when he might so easily) or suffering others; that you shall heare him make that *an argument of his patience*, which

was the *exercise of it: Behold my sonne* (saith he) *which came forth of my bowels, seeketh my life; how much more now may this Benjamite doe it?* 2 Sam 16.11. The wickednesse of an *Absolom* may rob his Father of comfort, but shall helpe to adde to his Fathers *goodnesse*: it is the advantage of great *crosses*, that they swallow up the lesser. One mans sinne cannot be excused by anothers: the lesser by the greater: if *Absolom* be a *Traytor*, *Shimei* may not curse and *rebell*; but the passion conceived from the indignity of a *stranger*, may be abated by the hardest measure of our own.

Indeed in the provocation of *Nabal*, he had his *lesson* to seek: but even that slip made him stand the faster afterward. And Saint *Paul*, being taken upon the *suddaine*, reviled *Gods High-priest*: but he soone *checkt himselfe for it Acts* 23. 3. 5. *A weake heart faints* with every addition of succeeding *trouble*, perhaps is like that maid in *Scaliger* who *swooned* at the sight of a *Lilly*: but the strong, recollects it selfe, and is grown so skilfull that it beares off one mischiefe with another. As in the *Fable*, "when the new and old *Cart* went to-"gether, the new made a creaking noyse under the "load, and wondered at the silence of the old: which "answered, I am accustomed to these burdens, there-"fore beare them, and am quiet: So, what a degree of patience have some men attained unto? What a load of *injuries* can some *Christians* digest, that have been frequent in *sufferings*, and long exercised in the *Schoole of Affliction*? Not that they beare them out of *baseneſſe* or *cowardlineſſe*, because they dare not revenge, but out of Christian fortitude, because they may not: they have so *conquered* themselves, that wrongs cannot conquer them. Nay we read of some *Ethnicks* that could say this of themselves. When *Alcibiades* told *Socrates* that he could not suffer the *frowardnesse* and

scolding

ſcolding of *Xantip*, as he did: *Socrates* anſwered, but I can for I am *accuſtomed* to it. And we read, that *Ariſtides* after his *exile*, did not ſo much as note them that were the cauſe of his *baniſhment*, though he were now *advanced above them*. Yea, *Diogenes* rather than want *exerciſe* for his *patience*; would crave *alms* of dead mens *ſtatues*: for, being demanded why he did ſo, he anſwered, that I may *learne to take denyals* from others the more *patiently*. Now, if we can therefore *ſuffer*, becauſe we have *ſuffered*; we have well profited by our *afflictions*, otherwiſe not.

To ſhew that there is nothing ſo hard and *difficult*, but may be attained to by *uſe* and *cuſtome*; give me leave to cleare it by ſome familiar *inſtances*. We know the cuſtome of any hardſhip (whether it be labour, cold, or the like) makes it eaſie and familiar: you ſhall have a common *Labourer* worke all day, like a *Horſe*, without once *ſweating*, or being *weary*: Let a *Scholler* or *Gentleman*, but *dig* one quarter of an hour; you muſt give him leave to *take breath all the day after*: The *face* that is ever *open*, yea, the *eye* that is twice as much *open* as *ſhut*, is able perpetually to endure the *coldeſt wind* can *blow*; when as the reſt of the parts would complain of the leaſt blaſt that is cold: Let him that is next *neighbour* to the *Belfrey*, tell me, whether *ringing* doth ſo moleſt his ſilent *ſleep* now, as formerly. Yea, the fall of the *River Nilus* which makes a *new commer ſtop* his *eares*; to the *naturall inhabitants*, is not ſo much as heard. At *Milton*, neare *Sittingborne* in *Kent*, is (or lately was) one *William Allen* a Taylor, that eates between thirty and forty graines of *Opium* every day, the tythe whereof would kill him that is not *accuſtomed* thereunto; neither can he ſleep (no, not live) without it: he began but with one *graine*, and ſo *increaſed* the

the *quantity*, as the operation and quality of it *decreased*. But this is nothing, for you have *slaves* in the *Turkish Gallies*, that will eate neare an ounce at a time, as if it were *bread*. Neither, in my judgement is it lesse rare for men to *drink a pottle or a gallon* of the richest old *Canary* every day, as is usuall with some of our *Sack-drinkers*, and *Good fellowes*; without the least *inflamation*: it hath no other operation *in them* than a cup of *Sack hath with me*, or hath had with them *in diebus illis*.

To conclude, as that *Girle* which *Aristotle writes of*, being nursed with *poyson* in her infancy, lived with it after as wee doe with *meate*: and as that young *Woman* at *Cullen* in *Almayne*, who was frequently seen *picking Spiders off the Wall*, & eating them, *digested* the same into *nourishment*, as *Albert* an eye-witnesse affirmes; And as *Mithridates*, by his accustomed *eating* of *poyson*, made his body *unpoysonable*: So the *Godly*, notwithstanding they are *by nature* as a wilde *Asse-Colt*, as *Zophar* speakes, *Job* 11. 12. Yet, by their frequent and *accustomary suffering* of injuries, these *Wilde Asses* are made *tame*, and the ablest to *carrie burthens* of any creature: yea, though they were once as *fierce* and *cruell* as *Wolves*, *Leopards*, *Lyons*, and *Beares*; and as *mischievous* as *Asps*, and *Cockatrices*; yet Christ will so *change* their *natures*, partly by his *word*, and partly by his *rod* of *affliction*, that they shall now be as apt to *suffer evill* as they have beene to *offer it*: What else meanes the *Prophet* when he tells us that *the Wolfe shall dwell with the Lambe, and the Leopard with the Kid, and the Lyon with the Calfe, so that a little childe shall lead them: that the Cow and the Beare, and the Lyon and the Bullock, shall eate straw together: that the sucking childe shall play upon the hole of the Aspe, and the weaned childe shall put his hand upon the Cockatrice hole*? *Isay* 11. 6. and so forward.

And

And so you see, that according to the ancient *proverbiall speech, Use makes perfectnesse*; and that, *custome* is not unfitly called a *second*, or *new nature*. Wouldst thou then attaine to an *unconquerable patience*, and be able to undergoe *great tryals* hereafter? accustome thy selfe to a *silent suffering* of thy *present* and *smaller griefes*, tongue-provocations, and the like. If, with *Milo*, thou shalt but take up a *Calfe*, some small crosse; and injoyne thy selfe to carry the like *every day* a little; in processe of time thou shall be able to carry *an Oxe*, the *strongest* and *biggest affliction* can come. For *nothing* is *miserable* saith *Seneca*, which once *Custome* hath made *naturall*. *Familiarity* even with *Lyons*, taketh away the *feare* of them: and the being *used to Tempests*, giveth *heart* and *courage* to endure them: whereas any *new disaster* is *tedious* and *irkesome* to the *unexperienced*: but *hard* occurrences fall *heavie* upon them, for that the *yoake* is most *cumbersome* to a *tender neck*.

CHAP. XVII.

Reasons of Patience.

That the godly are patient in suffering of wrongs, because innocent.

NOw that *some* may be perswaded to make this *use* of their *sufferings*, and that we may also put to *silence* the *ignorance* of *others*, (*foolish men* who are *mistaken* in judging of this matter, supposing it a *base* thing to *suffer* injuries unrevenged) see the *Reasons* which deservedly make *Gods children* so *patiently* to suffer wrongs that the *men of the world* never dreame of: And how, through the study of

dy of *vertue* and *Christian prudence*, they make the servile *passions* of their *minds* (*feare* and *anger*) subject to the more worthy *faculties* of their *soules*, *reason* and *understanding*.

Wee beare their *reproaches* and *persecutions* patiently,

Either in regard of
- Our Selves.
- Our Enemies.
- Our selves and our Enemies.
- Our Enemies and Others.
- GOD.
- CHRIST, and the *Saints*.

In regard of our selves, Because
1. We are *innocent*.
2. It is more *laudable* to forgive; than to revenge.
3. Suffering is the only way to *prevent* suffering.
4. Our sins have *deserv'd* it; and a far greater affliction.
5. Our sufferings are *counterpoysed* and made sweet, with more than answerable blessings.
6. Our patience brings a *reward* with it.

First, they beare the slanders and reproaches of wicked men patiently, for that they are false, and so appertaine not unto them. *Socrates* being *rayled upon*, and *called* by one all to naught, tooke no notice of it, and being demanded a *reason of his Patience*, said, it concernes me not, for I am *no such man*. *Diogenes* was wont to say, when the people *mockt* him, They *deride* me, yet I am not *derided*; I am not *the man* they take me for. This *reason* is of more *force* from the mouth of

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an *innocent Christian*. If a *rich* man be called *poore*, or a ſound *Chriſtian* an *hypocrite*; he *ſlights* it, he *laughs* at it, becauſe he knoweth the ſame to be *falſe*, and that his *Accuſer* is *miſtaken*; whereas, if a *Begger* be called *bankrupt*; or a *diſſembler*; *hypocrite*: he will *wince* and *kick*, and be moſt grievouſly *offended* at it. Yea, as *ſoares*, and *ulcers* are *grieved* not only at a light *touch*, but even with *feare* and *ſuſpition* of being *touched*: ſo will an *exulcerate mind*, ſaith *Seneca*. And as *ſmall letters* offend *bad eyes*; ſo leaſt *appearances* of contradiction will *grieve* the *ill affected eares* of *guilty perſons*, ſaith *Plutarch*. For, let mens *tongues*, like *Bells*, give but an *indefinite*, and not a *ſignificant ſound*, they imagine them to *ſpeak*, and *meane*, whatſoever their *guilty conſciences* frame, in the *fancie*, and whiſper in the *eare*: which are thoſe evill *ſurmiſes* of corrupt *mindes*, the *Apoſtle* taxeth: 1 *Tim.* 6. 4. When like *Cains the humaniſt*, one thinkes every *word* ſpoken, tends to his *diſgrace*; and is as unwilling to *beare*, as *forbeare* reproaches. But where the *conſcience* is *cleare*, the *caſe is altered*. *Marius* was never offended with any *report* that went of him, becauſe if it were *true*; it would ſound to his *praiſe*: if *falſe*; his *life* and *manners* ſhould prove it *contrary*. And indeed, the beſt *confutation* of their *ſlanders*, is not by our *great words* but by our *good workes*. *Sophocles* being accuſed by his owne *children*, that he grew *Dotard*, and ſpent their *patrimonies* idly; when he was ſummoned, did not perſonally appeare before the *Magiſtrates*, but ſent one of his new *Tragedies* to their peruſall, which being read, made them confeſſe, This is not the *worke* of a man that *dotes*. So againſt all *clamours* and ſwelling *opprobries*; ſet but thine *innocency* and *good life*; thou needeſt do no more. That *body* which is in good *health*, is *ſtrong*, and able to beare the *great ſtormes* and *bitter*

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cold of *Winter*, and likewise the excessive and *intemperate heat* of the *Summer*; but with a crazie and *distempered body*, it is far otherwise: Even so, a *sound heart*, and *cleere conscience* will abide *all tryalls*: in *prosperity*, it will not be *lifted up*: in *adversity*; it will not be utterly *cast downe*: whereas, the *corrupt heart*, and *festred conscience*, can endure nothing; even a *word*, if it be pleasing, *puffes him up with pride*: if not; it *swels him with passion*. A *guilty conscience*, (like *Glasse*) will *sweat* with the least *breath*, and like a *windy instrument*, bee put out of *tune* with the very distemper of the *aire*: but when the *soule* is *steeled with goodnesse*; no assaults of *evill* can *daunt it*. I more feare what is within me (saies *Luther*) then what comes from without: The stormes and wind without, doe never move the *Earth*: only Vapours within, cause *Earth Quakes*. *Iames* 4. 1. No greater signe of *innocency* when we are *accused*, than *milanesse*, as we see in *Joseph*, who being both *accused* and *committed* for forcing of his *Mistresse*; answered just nothing, that we can read of, *Gen.* 39. 17 18. And *Susanna*, who being *accused* by the two *Elders* of an hayneus crime, (which they alone were guilty of) *never contended* by laying the fault upon them, but *appeales* unto *God* whether she were *innocent* or no. (The History of *Susanna*. *Vers.* 42. 43.) And *Hannah*, whose reply to *Ely* (when he falsely accused her of *drunkennesse*) was no other, but, *Nay my Lord, count not thine Handmaid for a wicked woman*, 1 *Sam.* 1. 15, 16. Neither is there a greater *Symptome* of *guiltinesse*, than our breaking into *choller*, and being *exasperated* when we have any thing laid to our *charge*, witnesse *Cain*, *Gen.* 4. 9. That *Hebrew* which struck his fellow, *Exod.* 2. 13, 14. *Saul*, 1 *Sam.* 20. 32, 33. *Abner*, 2 *Sam.* 3. 8. *Jeroboam*, 1 *King.* 13. 4. *Ahab*, 1 *Kings* 22, 27. *Amazia*, 2 *Chron.* 25. 16.

25. 16. *Uzziah*, 2 *Chron.* 26. 19. *Herod* the *Tetrarch*, *Luke* 3. 19, 20. The men of *Nazareth*, *Luke* 4. 28, 29. The *Pharisees*, *John* 8. 47, 48. And the *High Priests* and *Scribes*, *Luke* 20. 19, 20.

Sinne and *falshood* are like an impudent *strumpet*, but *innocency* and *truth* will *veile themselves*, like a modest *Virgin*, 2 *Pet.* 2. 18. The more false the *matter*; the greater *noise* to uphold it: *Paul* is nothing so *loud* as *Tertullus*: The *weakest cause* will be sure to forelay the *shrewdest counsell*, or the *lowdest Advocates*: *Errour* hath alwayes *most words*, like a *rotten house*, that needs most *props* and *crutches* to uphold it. *Simple truth* evermore requires *least cost*, like a *beautifull face*, that needs no *painting*; or a *comely body*, which any *decent apparrell* becomes. We *plaster* over *rotten posts*, and *ragged walls*; substantiall *Buildings* are able to *grace themselves*. So that as *sparkes* flying up, shew the *house* to be *on fire*, and as *corrupt spittle* shewes *exulcerate lungs*; so a *passionate answer* argues a *guilty conscience*. Why doth the *Hare* use so many *doublings*? but to *frustrate* the *scent* of the *Hounds*. And this is one *reason* why the former are compared to *Sheep* and *Lambes* (Emblems of *innocency*) which, being harmed, will not once *bleate*; and the latter unto *Swine*, which will *reare* and cry if they be but *toucht*. But to leave these *Swine*, and returne to the *men* we were speaking of.

A *good Conscience* is not put out of *countenance* with the false *accusations* of slanderous *tongues*: it throweth them off, as Saint *Paul*, did the *Viper*, unhurt. *Innocence* and *patience* are two *Bucklers* sufficient to *repulse* and abate the violence of any such charge; the *Brest plate of Righteousnesse*, the *brazen wall of a good conscience* feareth no such *Cannons*. The *Conscionable* being *railed upon*, and *reviled* by a *foule mouth*, may reply as once a *Stew-*

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ard did to his passionate *Lord*, when he called him *Knave*, &c. Your *Honour* may *speake* as you *please*, but I beleeve not a *word* that you say, for I know my selfe an *honest man*. Yea, suppose we are circled round with *reproaches*; our *conscience* knowing us *innocent*, like a constant *friend*, takes us by the *hand* and *cheers* us against all our *miseries*. A *good spirit* will be as *Simon* to *Christ*, its *Crosse-bearer*. A *just man* saith *Chrysostome*, is *impregnable*, and cannot be overcome: take away his *wealth*; his good *parts* cannot be taken from him: and his *treasure* is above: cast him into *prison* and *bonds*; he doth the more *freely* enjoy the *presence of his God*: *banish* him his *Country*; he hath his *conversation in Heaven*: *kill his body*; it shall *rise againe*: so he *fights* with a *shadow* that contends with an *upright* man.

Wherefore, let all who *suffer* in their good *names*, if conscious and *guilty* of an enemies imputations; *repent* and *amend*: if otherwise; *contemne* them: owne them not so much, as once to take notice thereof. A *wicked heart*, is as a *Barrell of powder* to *temptation*: let thine be, as a *River of water*. Yea, seeing *God* esteemes men as they *are*, and not as they *have been*; although *formerly* thou hast been culpable; yet *now* thou mayest answer for thy selfe, as *Paul* did for *Onesimus*, *Though in times past I was unprofitable, yet now I am profitable*: and oppose to them that *sweet* and *divine* sentence of *sweet* and *holy* Bernard, Tell me not, *Satan*, what *I have been*; but, what *I am, and will be*. Or that of *Beza* in the like case; Whatsoever *I was, I am now* in *Christ* a *New Creature*: and that is it which troubles thee, I might have so continued long enough ere thou wouldest have *vexed* at it, but now I see thou dost envie me the *grace* of my *Saviour*. Or that *Apopthegme* of *Diogenes* to abase fellow, that told him he had once been a *far-*

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ger of money, whose answer was, 'tis true, *such as thou art now*, I was once; but *such as I am now*; *thou wilt never be*. Yea, thou maiest say, *by how much more* I have formerly *sinned*, *by so much more is Gods power* and *goodnesse* now *magnified*. As Saint *Augustine* hearing the *Donatists* revile him for the former *wickednesse of his youth*; answered, The more *desperate my disease was*, so much the more I *admire the Physitian*. Yea, thou mayst yet straine it a *peg higher*, and say, *the greater my sinnes* were, *the greater is my honour*: as, the *Divels* which *Mary Magdalen* once had; are mentioned for her *glory*. Thus, if we cannot *avoid ill tongues*; let our care be not to deserve them, and 'tis all one as if we *avoided them*. For, how little is that man *hurt*, whom *malice condemnes on earth*, and *God commends in Heaven*! Let the *World accuse me*; so long as *God acquits me*, I care not.

CHAP. XVIII.

That it is more laudable to forgive, than revenge.

2. BEcause it is more *generous* and *laudable* to *forgive*, than, *revenge*. Certainly, in taking revenge; a man is but *even with his enemy*; but, in passing it over; he is *superiour* to *him*: for it is a *Princes* part to pardon; yea, quoth *Alexander*, there can be nothing more *noble*, than to *doe well* to those that *deserve ill*. And Saint *Gregory*, it is more honour to *suffer injuries by silence*, than to *overcome them by answering againe*. *Princes* use not to chide, when *Embassadours* have offered them undecencies, but *deny them audience*; as if silence were the *way royall to correct a wrong*. And certainly, he enjoyes a brave *composednesse*, that seats him-

selfe, above the flight of the injurous *clamours*, like the *Emperour Augustus*, who though of a most tenacious, and *retentive memory*; would forget wrongs, as soon as they were offered: Or *Agathocles*, *Antigonus*, and *Cæsar*, who being great *Potentates*; were as little moved at *vulgar wrongs*, as a *Lyon* at the *barking* of *Curres*: yea, the *Orator* gives it as a high praise to *Cæsar*, that he could *forget* nothing but *wrongs*, *remember* nothing but *benefits*; & who iustly noble as he that can do ill, and will not?

True, it is not rare to see *a great man* vex himselfe at the neglect of *a peasant*: but this argues a *poore spirit*: A true *Lyon* would *passe it by*, with an *honorable scorne*. You'l confesse then 'tis *Princely* to *disdaine a wrong*; and is that all? No, *forgivenesse*, saith *Seneca*, is a *valiant* kind of *revenge*: and none are so frequent in *pardoning* as the *couragious*. Hee that is modestly *valiant*, stirs not til he must needs & then *to purpose*: Like the *Flint*, he hath *fire* in him, but it *appeares not*, untill you *force* it from him: who more valiant than *Iosh̃a*? and he held it the *noblest victory to overcome evill with good*: for the *Gibeonites* tooke not so much paines *in comming to deceive him*; as he, in *going to deliver them*. And *Cicero* more commends *Cæsar* for overcomming his *owne courage* in pardoning *Marcellus*; than for the *great victories* he had against his other *enemies*. Yea, a dominion over ones selfe is *greater* than the *Grand Signiory in Turkie*. For as the *greatest knowledge*, is truely to *know thy selfe*; so the *greatest conquest*, is to *subdue thy selfe*. He is a *wise man* that can *avoid* an evil, he is a *patient man* that can *indure* it, but he is a *valiant man* that can *conquer* it. And indeed, for a man to *overcome an enemy*, and *be overcome by his owne passions*; is to *conquer a petty village* with the *losse of a large City*. What saith a *Father*? miserable

ferable is that *victory* [wherein *thou overcomeſt thine enemy*, and the *Divell* in the meane time *overcomes thee*: thou *flayeſt his body*, the *Devell thy ſoule*. Now we deem him to have the *honour of the warre*, that hath the *profit of it*. But as an *Emperour* ſaid of the meanes preſcribed him to *cure* his *Leproſie* (which was the *blood of Infants*) I had rather be *ſicke* ſtil; than bee *recovered* by ſuch a *medicine*: ſo wilt thou in this caſe, if thou haſt either *Bowells*, or *braines*.

Yea, if the *price* or *honour* of the *conqueſt* be rated by the *difficulty*; then to ſupreſſe *anger* in thy ſelfe, is to conquer with *Hercules*, one of the *Furies*: To tame all *paſſions*, is to lead *Cerberus* in *chaines*: and to indure *afflictions* & *perſecutions ſtrongly* and *patiently*, is with *Atlas* to beare the whole *World* on thy *ſhoulders*, as ſaith the *Poet*.

It is no ſhame to *ſuffer ill*; but to *do it*: to bee *evill*, we are all *naturally diſpoſed*: to be *holy* & *good*, is the *difficulty*. Yea, every *Beaſt* & *Vermine* can *kill*: It is true *proweſſe* and *honour* to *give life*, and *preſerve it*. Yea a *Beaſt* being *ſnarled* at by a *Cur*, will paſſe by as *ſcorning* to *take notice* thereof. I, but is it *wiſdome* ſo to doe? Yes, firſt, the *ancient received opinion* is, that the *ſinewes of wiſedome*, are ſlowneſſe of *beliefe*, and *diſtruſt*. Secondly, none more wiſe than *Salomon*, and he is of opinion; *That it is the glory of a man to paſſe by an offence*, *Pro.* 19. 11. We *fooles* think it *ignominy* and *cowardiſe*; to put up the *lye* without a *ſtab*: a *wrong*; without a *challenge*. but *Salomon*, to whoſe *wiſedome* all *wiſe men* will ſubſcribe, was of another *judgment*; and to this of *Salomon*; the wiſeſt *heathen* have ſet their *ſeale*: *Pittacus* the Philoſopher holds, That, *pardon* is better than *revenge*, inaſmuch as the one is propet to the *ſpirit*, the other to a *crueli Beaſt*. And *Demoſthenes* being reproached by

one; answers, I will not strive with thee in this kinde of fight: in which he that is overcome is the better man. But, how *Socrates*, whom the *Oracle of Apollo* pronounced the *wisest man* alive, and all the rest of the *Philosophers* approved of it, both by *judgment* and *practise*; We shall have occasion to relate in the reasons insuing. No truer note of a *wise man* than this; he so *loves* as if he were to be an *enemy*, and so *hates* as if he were to *love* againe. We know a *sparke of fire* falling upon a *solid body*, presently *goes out*, which falling upon *combustible matter*, *kindles* and *burnes*: Now as with fire, the light stuffe and rubbish kindles sooner than the *solid* and more *compact*; so, *anger* doth sooner *inflame* a *foole* than *a man composed* in his resolutions, This the *Holy Ghost* witnesseth, *Eccles.* 7. *Bee not thou of a hasty spirit to be angry: for anger resteth in the bosome of fooles. Vers* 9. So much *fury*: so much *folly*; the *more chafing*; the *lesse wisdome.*

Some have no patience to beare bitter scoffs: their *noses* are too tender to indure this strong and bitter *Wormewood* of the *braine*. O hers againe like *tyled houses*, can admit a falling *sparke unwarmed*: it may be; *coales of Juniper*, without any danger *of burning*: Now, what makes the *difference*? the one hath a *good head-peece*, & is more solid, the other are covered with such *light*, *dry straw*, that, with the *least touch* they will *kindle* & *flame* about your troubled eates: and when the *house* is *on fire*; it is no disputing with how *small* a *matter* it came. I confesse, I find some *wise men* extreamly *passionate* by *nature*, as there is no *generall rule* but admits of some *exceptions*: Even *God* himselfe, had *particular exceptions*, from his *generall Lawes*, as the *Cherubims* over the *Arke*: was an instance against the *second Commandement*, the *Israelites robbing* the *Ægyptians*, against the *right*

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the *Priests breaking the Sabboth*. *Mat*. 12. 5. against the *fourth*: and *Phineas killing Zimry*, against the *sixth*: *Numb*. 25. 8. And these, as they are more *taken* with a *joy*, so they *taste* a *discontent* more heavily: In whom *Choler*, *like fire in stubble*, is *soon kindled*, and *soon out*: for they are *stung* with a *Nettle*, and *allayed* with a *Dock*: being like *Gun-powder*, to which you no sooner give *fire*, but they *fly* in your *face*. And they say these *hot men* are the *best natur'd*: but I say; then the best are *naughts*: And it is a strange *fit* that *transformes* a wise *man* (with *Apuleius*) into an *Asse*; yea, a *Tyger*. And others againe, *none of the wisest* who are free from being *affected*: and as they never *joy excessively*, so they never *sorrow inordinately*; but have together *little mirth* and *little mourning*, like patient *Gamesters winning* and *loosing*, are all one. But for the most part; it is otherwise. Yea, *impatience* is the *Cousin-german to frenzy*. How oft have we heard *men* that have been *displeased with others*, *teare* the name of *their Maker* in peeces?

And lastly, this of all *others* is the most *divine* and *Christian-like* revenge; witnesse our *Saviour Christ*, who by *death*, overcame *death*; as *David* cut off the *head* of *Goliah*, with his owne *sword*: and even then *tryumphed* over his *enemies*, when most they seemed to *tryumph* over *him*, *Col*. 2. 15. And the *Martyrs* who are said, by the *Holy* Ghost, to overcome the great *Dragon*, that *old Serpent* called the *Divell* and *Satan*, in that they loved not their *lives* unto the *death*. *Revel*. 12. 11. Their conquering was by *dying*; not by *killing*: and, can the *back of charity* now bare no load? are the *sinewes of love* grown so feeble? And holy *David*, who when he had *Saul* at his mercy, in stead of *cutting off his head*, as his servants perswaded him, only *cut off the Lap of his Garment*,

and after, thought that too much also. And at another time, when the Lord had closed him into his hands, finding him *asleep* in the *Fort*, in stead of *taking away his life*, as *Abishai* counselled him, he *tooke away his Speare*, and in stead of *taking away his blood from his heart*, he *takes a pot of water from his head*. That this kind of *revenge* for a man to finde his *enemy* at an advantage, and let him depart free, is *generous* and noble, beyond the capacity of an ordinary man; you may heare *Saul himselfe* confesse, 1 *Sam.* 24 17. to 23. Againe, when the *King* of *Syria* sent a mighty *Host* to take *Elisha*, and the *Lord* had *smote* them all with *blindnesse*, and shut them into *Samaria*; what doth the Prophet? *Slay* them? not. Indeed the *King of Israel* would faine have had it so, his *fingers itcht* to be doing: but *Elisha* commanded *bread* and *water* to be set before them, that they might *eate* and *drinke*, and *go* to their *Master*, 2 *King.* 6. 22. So a *Christian* truly *generous*, will *omit* no *opportunity* of *doing good*: nor *doe will*, though he have *opportunity*; for to *may*, and *will not*, is the *Christians* *lawd*.

Which yet is not all, for besides that it is the most *generous*, *noble*, *valiant*, *wise*, *divine*, and *Christian-like* *revenge*, *to passe by* and *forgive injuries*; our *Saviour Christ*, in whom is the *fountaine* of all *wisedome*, and *knowledge*, *as* all the *senses* are in the *head*; *Zech.* 4. 12. allowes none for *magnanimous*, but such as together with forgiving, *Blesse those that curse them, and doe good to such as hurt them*, *Matth.* 5. 44. The case of *Moses*, *Steven*, and many others; as I shall shew, in *Chapter* 31. Which is true *generositie* indeed. But how contrary is the opinion of the World, to the *judgement* of *God*, and the *wisest of men* concerning *valour*! For, should the *greatest*

reſt, and graveſt Divine in the Land, *Preach* this; our impatient Gallants would not *beleeve*; but that it conſiſts in a brave *revenge*, and that an humble *patience* is an argument of *baſeneſſe*, and that every *wrong* or *diſgracefull word*, is quarrell juſt enough to ſhed *blood*. And leſt there ſhould want offences, or they *give place unto wrath*, as the *Apoſtle* adviſeth, *Rom.* 12. 19. they will *ſtrive* for the *way*, or *contend* for the *wall*, even to the *death*: which proves them to be as *wiſe as a Wall*; for they *come* ſhort of the *wiſedom of Beaſts*. *Pliny* tells us of two *Goates*, *Mutianus* being an eye-witneſſe) which meeting on a *ſtraight* and *narrow Bridge* that the *one* could not paſſe by the *other*, nor *turne* aſide to *returne* back again: neither made his way by overturning the other, but the *one lay down*, that *the other* might *goe over* him. I pray *God* their *too much* turning to the *right hand* before *man*, cauſe them not to be ſet at *Chriſts left hand*, with thoſe *Goates* which are deſtined to *everlaſting fire*. But certainly, if they amend not their courſe, *God* ſhall *condemn* them for *invading* his *office*, for *vengeance* is his; and that they *call courage*, *he ſhall judge outrage*.

Woe is me, into what unhappie *times* are we *falne*, and how hath the *devill blinded* and *bewitcht* our *Gallants*; that the *wretchedeſt*, and *baſeſt cowardiſe*, ſhould *ruffle* it out in the *garbe* of *valour*: while the *truly valiant* paſſe for, and are *reputed cowards*. And how great is the *corruption* of *mans heart*, which is *not aſhamed* of things *ſhamefull*; and yet *aſhamed* of things, wherein they ought to *glory*. Is this *courage*, to *kill* one another for the *Wall*? as though *either of their honours* were of more worth then *both their ſoules*. Yea, ſuppoſe they *overcome*, is not this *power* of theirs the greateſt *infirmity*? for whether they thus *die*, or *kill*, they have committed *murther*; if they *kill*, they have *murthered* another

ther; if they die, they have *murthered themselves*: *Surviving*; there is the *plague of conscience*: *dying*; there is the *plague of torments*: if they both *escape*, yet it is *homicide*, that they *meant to kill*. O that they would take notice of this, and lay it to *heart*!

But what's the reason of this their *mistake*? what makes them judge *Job a fool*? and count *David a coward*? for their *humble patience*; this is the difference; there was the *faith, and patience of the Saints*; here is the *infidelity, and impatience of sinners*, whom the *Devill* hath bewitcht, to glory in their *shame*; or in plaine *English*, a *reprobate judgement* is the only cause; for with them, every *vertue* is counted a *vice*, and every *vice* a *vertue*; as their *owne Words witnesse*: in nicknaming each *vice* and *grace* with opposite *titles*. But as when it was objected to a *Martyr*, that his Christ was but a *Carpenters sonne*; he answered, yea, but *such a Carpenter as built Heaven and Earth*: so we grant, we are *Cowards*, as they tearme us, *but such cowards* as are able to *prevaile with God*, *Gen.* 32. 26. 28. *Exod.* 32 10. And *overcome the World*, the *Flesh*, and the *Divell*, 1 *John* 5. 4. *Galat.* 5. 24. 1 *John* 2. 14. which is as much *Valour* and *Victory* as we care for.

CHAP. XIX.

That suffering is the onely way to prevent suffering.

3. BEcause *suffering* is the only way to *prevent suffering*: *Revenge* being one of those *remedies*, which, not seldome, proves more grievous than the *disease* it selfe. When once *Xantippe*, the wife of *Socrates*, in the open *street* pluckt his *cloake* from his *backe*; and some of his *acquaintance* counselled him to *strike her*: he answers, you say well; that

that while we are *brawling* and *fighting* together, every one of you may *clap us on the back* and cry, hoe, well said, to it *Socrates*: yea well done *Xantippe*, the wiſeſt of the twaine. When *Ariſtippus* was asked by one in deriſion, where the great high *friendſhip* was become, that formerly had bin between him & *Æſchines*? he anſwers, It is *aſleep*, but I will goe and *awaken it*; and did ſo, leaſt their *enemies* ſhould make it a matter of *rejoycing*. When *Philip of Macedon* was told that the *Grecians* ſpake *evill words* of him, notwithſtanding he did them *much good*, and was withall counſelled to *chaſtiſe* them; he anſwers, Your *counſell* is not good, for if they now *ſpeake evill* of us, having done them *good only*; what would they then, if we ſhould doe them any *harme*? And at another time, being counſelled either to *baniſh* or put to *death* one who had ſlandered him; hee would doe neither of both: ſaying, It was not a ſufficient cauſe to *condemne* him; and for *baniſhing*, it was better not to let him ſtirre out of *Macedonia*, where all men knew that he lyed; then to ſend him among ſtrangers, who not knowing him, might admit his *ſlanders* for *truth*: better he ſpeak where we are *both knowne*, then where we are *both unknown*. And this made *Chryſippus*, when one complained to him, that his *friend* had *reproached him privately*; anſwer, Ah, but chide him not, for then he will doe *as much in publike*: *Neglect* will ſooner kill an *injury*, than *Revenge*. Theſe *tongue-ſquibs*, or *crackers of the braine* will *die* alone, if we *revive* them not: the beſt way to have them *forgotten by others*, is firſt to *forget them our ſelves*. Yea, to *contemne* an enemy, is better than either to *feare him*, or *anſwer him*. When the *Paſſenger gallops* by, as if his *feare* made him *ſpeedy*; the *Cur* followes him with *open mouth* and *ſwiftneſſe*: let him *turne* to the brawling

Cur, and

and he will be *more fierce*; but let him ride by in a confident *neglect*, and the *Dog* will never stir at him; or at least will soone give over and be *quiet*. Wherefore, when assperſed, labour as the *Eclipſed Moon*, to keep on our motion: till we wade out of the shadow, and receive our former splendor. To *vex other men*, is but to prompt them how they should agnine *vex us*. Two *earthen pots floating* on the *water*, with this *Inſcription*, if we *knock*, we *crack*: was long agoe made the *Emblem of England*, and the *Low-Countreys*. When *two friends* fall out, if one be not the *wiſer*, they turne *love into anger and paſſion*, *paſſion into evill words*, *words into blowes*; and when they are *fighting*, a third *adverſary* hath a faire *advantage to inſult* over them both. As, have you not sometimes seen two *neighbours*, like *two Cocks* of the Game *pick out one anothers eyes*, to make the *Lawyers* sport; it may be *kill* them: As while *Judah* was hot against *Iſrael* & *Iſrael* hot against *Judah*, the King of *Syria* smote them both. At least *Satan* that common and Arch *enemy* will have us at *advantage*. For as vain *men* delight when two *Dogs*, or two *Cocks* are *fighting*, to encourage and prick them forward to the *combate*: Even so doth *Satan* deale with us; *temptations*, *converſies*, like a paire of *Cudgels*, are throwne in by the *Devill*, and taken up by *mad-contents*, who *baſte* one another while he stands by and laughs. And we cannot please the *Devill* better: for as the *Maſter of the Pit* oft sets two *Cocks* to *fight* together, until the *death* of them *both*; and then after mutuall conqueſt, *supperh* perchance with the *fighters bodies*. Even so, saith *Gregory*, doth the *Devill* deale with *men*. He is an *enemy* that *watcheth* his time, and while *we wound one another*, he wounds and *kills all our ſoules*. Thus, like the *Frog* and the *Mouſe* in the *Fable*, while *men fight* eagerly for

a toy

a *toy*; the *Kite* comes, (that *Prince* and *chiefe Foule*, that ruleth in the *Aire*) and snatcheth away both these *great warriors*. Or, like two *Emmets* in the *Mole-hill* of this *earth*, we *fight for the mastery*; in meane while comes the *Robin-red-breast* and pickes both up, and so *devoures them*. But on the other side, *by gentlenesse* wee may as much *pleasure our selves*. It is said of *Aristides*, when he perceived the *open scandall* which was like to arise, by reason of the *contention* sprung up between him and *Themistocles*, that he besought him mildly after this manner: Sir, we both are *no meane men* in this *Common-wealth*; our dissention will prove *no small offence unto others*, nor *disparagement to our selves*; wherefore good *Themistocles*, let us be at one againe; and if wee will needs *strive*, let us *strive* who shall *excell* other *in vertue and love*. And wee reade of *Euclides*, that when his *Brother* (in a *variance* between them) said, *I would I might dye* if I be not *revenged* of thee; hee answered againe, nay, *let me dye for it*, if I perswade thee not otherwise before I have done: by which *one word* hee presently so *wonne his brothers heart*, that he *changed his minde*, and they *parted friends*. Mild words, and gentle behaviour may be resembled to *Milke*, that quencheth *Wild fire*; or *Oyle*, that quencheth *Lime* which by water is kindled. And this was *Davids* way of overcomming, 1 *Sam.* 24. He whose *Harp* had wont to *quiet Sauls frenzie*, now by his *kindnesse* doth *calme his fury*, so that now he *sheds teares in stead of blood*: here was a *victory gotten*, & no *blow stricken*. The King of *Israel* for *bread* & *water* before the *host* of the King of *Syria*, when he might have *slain them*, 2 *Kin.* 6. 23. What did he lose by it? or, had he cause to repent himselfe? No, he did therby so *prevent succeeding quarrels*, that as the Text saith, *the bands of Aram* came no more *into the Land of Israel*; so every wise

wise Christian will doe good to them that doe hurt to him, yea blesse and pray for them that *curse him*, as our *Saviour* adviseth: neither is he a foole in it, for if grace comes, (and nothing will procure it sooner than *prayers* and good examples) though before they were *evill enemies*; now they shall neither be evill, nor enemies. It was a witty answer of *Socrates*, who replyed, when one asked him, why he took such a mans *bitter* railing so *patiently*; *It is enough for one to be angry at a time.* For if a wise man contend with a foolish man, saith *Salomon*, whether he be *angry*, *or laugh*, there is *no rest*. *Prov.* 29. 9. Whereas *gentle speech appeaseth wrath*, and *patience bridleth the secret pratlings of mockers*, and *blunteth the point of their reproach*. Had not *Gedeon*, *Judg.* 8. learned to *speake faire* as well as to *smite*, he had found worke enough from the *swords* of *Josephs sonnes*: but his *good words* are as *victorious as his sword*: his *pacification of friends*, better than his *execution of enemies Vers.* 2, 3.

As it is not good to *flatter*, or *lye*; no more is it in some cases; to speake the truth: we know the *Asse* and the *Hound* in the *Fable*, were both *kild* by the *Lyon*: the one for his *flattery* in commending the *sweetnesse* of his breath, the other for his *plaine dealing*; when he affirmed, it had an ill *savour*: whereas the *Fox*, by pretending he could not smell, by reason of a *cold* he had got, *saved his life*.

Rage is not ingendred, but by the *concurrence of cholers*, which are easily produced one of another; and *borne at an instant*. When the *stone* and the *steele* meets; the *issue ingendred* from thence, is *fire*; whereas, the *sword of anger* being *struck* upon the *soft pillow* of a *milde spirit*, is broken. The *shot* of the *Cannon* hurts not *Wooll*, and such like *yeelding things*; but that which is *hard*, *stubborne*, *and resisting*. He is fuller of *passion* than reason, that will flame at every vaine *tongues puffe*:

A man

A man that *ſtudies revenge*, keeps his owne *wounds green* and *open*, which otherwiſe would *heale* and doe *well*. *Anger* to the *ſoul*, is like a *coale on the fleſh*, or *garment*; *caſt it off* ſuddenly; it doth little harme: but, *let it lye*; it frets deepe. Wherefore ſaith one, their *malice* ſhall ſooner ceaſe than my unchanged *patience*. A *ſmall injury* ſhall goe as it comes: a *great injury* may *dine or ſup* with me, but none at all ſhall *lodge* with me; for why ſhould I *vex my ſelfe*, becauſe *another hath vexed me*? That were to imitate the *foole* that would not come out of the *Pound*, ſaying, they had *put him in by Law*, and he would *come out againe by Law*: or *Ahab*, who becauſe he could not have his will on *Naboth*, would be *revenged on himſelfe*. As the *mad-man* teares his own *haire*, becauſe he cannot come at his *enemies*: Or *Thamar*, who defiled her ſelf; to be revenged of her Father in law *Judah*. Or *little children*, who one *while* forbeare their *meat*, if you *anger* them; *another* time, if you chance to take away but one of their *Gugawes*, amongſt many other *toyes* which they play withall; will throw away the reſt, and then fall a *puling* and *crying* out-right: Or the *Hedg-hog*, which having *laden* himſelfe with *Nuts*, and *fruites*, if but the leaſt *Filberd* chance to fall off, as he is going to *disburden* them in his *ſtore-houſe*, will fling downe all the reſt, in a peeviſh humour, and beat the ground for anger, as *Pliny* writes: Or *Dogs*, which ſet upon the ſtone that hath hurt them, with ſuch irefull teeth, that they hurt themſelves more than the thrower hurt them; and feele greater ſmart from themſelves, than from their enemie: which makes *Archelaus* ſay, it is a great evill: not to be able to ſuffer evill. And a worthy *Divine* of ours, I will rather ſuffer a thouſand wrongs than offer one; I will ſuffer an hundred rather than

returne

returne one; I will suffer many ere I will *complaine* of one, and indeavour to right it by contending: for, saith he, I have ever found, that to strive with my *superiour*, is *furious*; with my *equalls, doubtfull*; with my *inferiour, sordid and base*; with *any, full of unquietnesse*. *Satyrus*, knowing himselfe *cholericke*, and in that whirry of minde apt to transgresse; when he but *suspected ill language* from any, he would *stop his eares with wax*: lest the sense of it should cause his *fierce blood* to *seeth in his distempered skin*. And good *reason*; if not for *wisedomes* sake, yet for a mans own bodily *healths* sake: For the Emperour *Nerva*, by passionate anger, got a *Feaver* that kild him. And the Emperour *Valentinianus* dyed by an *eruption* of *blood* through anger. And *Vincestaus* King of *Bohemia*, in his rage of choler against *his Cup-bearer* fell into a *palsie* that killed him. Againe, *Cæsar*, although he could *moderate his passions*, having in that civill garboyle intercepted a *Packet of Letters* written to *Pompey* from his Favuorites, *brake them not open but burnt them* immediately. And *Pompey* committed those *Letters* to the *fire* before he read them, wherein he expected to finde the cause *of his griefe*. Both upon wise and mature ground, that they might not play booty against themselves, in furthering an enemies spite. And certainly if wee well consider it, wee shall meet with *vexations* enough that we cannot avoide if we would never so faine. We need not (like *Cercion* in *Suidas*) *wrestle*, or (with foolish *Pannus*) goe to *law* with every man wee meet. And yet some (as if they did delight to vex their owne soules, like the *Ethiopians*, who, as *Diodorus* relates, *lame themselves* if their *King* be lame) will bee very inquisitive to know what such a one said of them in private: but had

had they *as much Wit as jealousie*, they would argue thus with themselves; small *injuries* I would either *not know*, or *not mind*, or, *knowing them*; I would not *know the Author*; for by this I may *mend my selfe* and never *malice the person*.

I might goe on, and shew you, that *Greece* and *Asia* were set on fire for an *Apple*: That, not a few have suffered *a sword in their bowels*, because they would not suffer the *lye in their throats*: As, how few of these *Salamanders* who are never well but when they are in the *fire of contention*, are *long lived*: Like *Xenophilus*, who as *Pliny* reports (lived a hundred and five years without sickness.) Whereas the *Raven*, the *Elephant*, the *Hart*, and the *Dove*, which have no *gall* [Patient Christians] *one of them* outlive *many of the other*. And lastly, I might shew, that if we *suffer not here with patience*, we shall *suffer hereafter with griefe*; for the *wages* of *anger* is *judgement*, even the *judgement* of *hell fire*, *Mat.* 5. 22. But two and twenty yards is enough for a peece.

CHAP. XX.

That they beare injuries patiently, because their sinnes have deserved it, and a farre greater affliction.

4 HE *suffers* his enemies *reproaches* and *persecutions patiently*, because his sinnes have *deserved* it, and a farre greater affliction. *David* felt the *spight* of his *enemies*, but he acknowledgeth his *sinne* to be the *cause*, (2 *Sam.* 16. 11.) and *God* the *Author*, *Psalme* 39. 8. From which consideration hee drawes this inference, I shou'd

should have been *dumb*, and not have opened my mouth, because thou didst it, *Vers.* 9. and so goeth on; remove thy-stroake from me, for I am consumed by the blow of *thine hand*, *Vers.* 10 Whatsoever is the *weapon*; it is thy blow. Whence it hath alwaies been the manner of Gods people to look up from the stone to the hand which threw it; and from the effect, to the cause. What saith *Joseph* to his envious brethren that sold him into *Ægypt*? Yee sent not me hither, but God, *Gen.* 45. 8. And *Job* being robbed by the *Sabeans*, they being set on by *Satan*; doth not say, the *Devill* tooke a way, or the *Sabeans* tooke away; but the *Lord hath taken away*, *Job* 1. 21. And *David* speaking of his sonne *Absoloms treason*, I was dumbe and said nothing; why? because it was thy doing. *Psalm.* 39 9. And what, think you, was the reason *our Saviour Christ held his peace* and answered nothing, as the Text saith, but suffered his enemies, the *Chiefe Priest*, *Scribes*, and *Pharises*, *and Pilate*, to revile him, and *crucifie* him? but to approve the equity and justice of God the Author thereof: for, although it were blasphemy to say he was a *sinner*; yet taking upon him the *sinnes* of the whole *World*, he knew those sinnes had deserved as much, and therefore he is silent, *Mat.* 26. 62, 63. It is true, other reasons are given; as that he answered nothing, because it was now his time to suffer, not to doe; his worke was now to be crucified, and not to be dignified: or, as another, he spake not a word to *Herod*, because *Herod had taken away his voice* in beheading *John Baptist*; but this without doubt was the maine reason. Even in like manner it is with the truly gratious; they being wronged, doe not suffer rage to transport them, as it doth *beasts*, to set up-

on

on the *stone* or weapon that hath hurt them, like *little Children*, who if they fall, will have the ground beaten: their *false griefe* is satisfied with fained *revenge*: But, they looke higher, even to God that occasioned it. Or if they be *angry*, they turne their malice from the person *which punisheth, them* to the *sinne by which and for which he came to have leave and power to punish them*; and to themselves; for committing such *sins*. the cause of their *suffering* doth more vex them, than the things which they *suffer*: and they grieve more for the displeasure of *God*, than for the stripes of his *displeasure*. It is not the punishment, but the *cause* of it; makes them *sorrowfull*: And indeed, to speake home to every mans *conscience*, why are we patient or impatient? it is worth the noting, when *sinne* lyes light, then *reproaches* and *contempt* lye heavie, whereas if we truely feele the weight of *sinne*; all *indignities* will bee as nothing. Or thirdly, in case they doe returne an answer, it is after the manner of *Epictetus*, who would not deny the *sinnes* his *enemy* taxed him with; but reproves his *ignorance* rather in that being unacquainted with the *infinity* of his *crimes*, he layes only two or three to his *charge*, whereas indeed hee was guilty of a *Million*. Or as *Latymer* was wont; who rejoyced when any objected, in discretion against him in his Sermons: saying he knew by that, that they could not object against the matter it selfe. Or according to *Philip* of *Macedon* his example, who would not punish *Nicanor*, although he *openly spake evill* of him; saying, when he heard thereof, I suppose *Nicanor* is a good man, it were better to *search* whether the *fault* be in us, or no: so no sooner shall an holy mans enemy accuse him of *hypocrisie*, *pride*, *passion*, *covetousnesse*, &c. But he will goe to *God*, and *accuse* himselfe, and complaine,

I am so in deed, yea, with *Paul*, I am the *chiefe of all sinners*. I am more vile than his termes can make me, and I much marvaile my *punishment is no greater than to heare a few ill and bitter words*. And indeed one would think whatsoever is not paine nor sufferance (or admit it be paine and sufferance,) so long as it is not a curse but a *crosse*, may well be borne without *grumbling*. What said that *Gentleman* in *Athens* to his friends? when *Assuerus* came and took away *halfe his Plate*, as he was at dinner with them, they admiring that he was *not a whit moved* thereat; *I thanke God*, quoth he, that his Highnesse hath *left me any thing*.

Yea, suppose we lose all we have; our goods are *furthest* off us: and if but in these we *smart*; wee must confesse to find favour.

Or admit, they hurt our bodyes, or *kill us*, which they may soone doe if God but give leave; for our life (even the best of us) is but like a *bubble*, which *Boyes blow up in the ayre*, and presently againe blow into meere ayre. *Cæsar* goes an *Emperour* to the *Senate*, is brought a *Corps* home againe. Whatever I say befals us, this would be our meditation; he that *afflicted me for a time*, cou'd have held me longer; he that *touched me in part*, could have *striken me in whole*: he that laid this upon my *body*, hath power to lay a greater *Rod* both upon my *body and soule*, without doing me the least *wrong*.

That all *crosses* and *curses*, *temporall*, *spirituall*, and *eternall*, even from the *paines of the damned*, to the very *Itch*, as *Moses* sets downe, *Deut.* 28. 27. are *deserved* and come not upon us against *equity*, (*equity* I say in respect of God, not in respect of men, they come from a just *Author*, though from an unjust instrument) And that *sinne* is the ground of all our griefes

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the *source of all our sufferings*, wickednesse the roote of our *wretchednesse*: that we are *disciplind*, is from our *defects*; is a truth undeniable appeares plainly: for, first *God affirmes it*, *Deut.* 28. *Isay.* 57. 17. *Hosea* 13. 9 *Jer.* 30. 15. & 4. 18.

Secondly his servants *confirme it*, 1 *Chron.* 21. 17. *Isay.* 64. 5. *Dan.* 9. 7, 8. &c. *Lam.* 1. 5 8. & 3, 39. &c. *Ezra*, 9. 13. *Luke* 23. 41.

Thirdly, good *reason makes for it*, sinfull *men smite* not their *dogs*, much lesse their children; without a *cause*: and shall we think the just God will smite without just *cause*? his *judgements* (saith a *Father*) are *sometimes secret*, *alwaies just*. No misery had ever *afflicted us*, if *sinne* had not first *infected us*.

What's the reason wee all *dye*? it could not be injustice if we had not al *sinned*: and so, of all other evils: even *sickneſſe* originally proceeds from *sinne*, and all *weakneſſe* from *wickedneſſe*: one man languisheth of a *Consumption*, another labouteth of a *Feaver*, a third is rackt with the *Gout*, a fourth swolne with the *Dropſie*, a fift hath his *soul let out with a sword*; every one hath a several way to bring him to the common end, *death*: but, *sinne* is the universall *disease*, *Death passed upon all*, *for all have sinned*, *Rom.* 5. 12. *James* 3 2. Yea as wee brought a world of *sinne*, into the *world with us*; so since, each man hath broken every one of Gods *ten Lawes*, ten thousand times, and ten thousand waies: which is farre from a *privative holineſſe*, in reforming that which is *evill*, and a *positive holineſſe*, in performing that which is *good*, *Ephes.* 4. 22, 23 and every *sinne* helpes: for as *originall sinne* is the *originall cause* of death, so actuall *sinnes* hasten it.

But to conclude in *generall*, that *sinne* is the cause we *suffer*, is not sufficient: for, commonly no *judgement* comes from God, but, some particular *provocation* of

went before it: the *hand* of Divine *Justice* seldome makes us *smart*, without some eminent cause fore-going: therefore, *David* seeing a *famine* in the Land, inquires for the particular provoking *sin*, 2 *Sam.* 21. 1. so when wee suffer, our question should be, what have wee done? yea, what have wee done in the same kind? for, oftentimes we may read our *sin* in our *punishment*, as it fared with *Adonibezeck*, *Judg.* 1. 7. and many other mentioned in Scripture. *Sodome* was *burnt* with *fire unnaturall*, as they *burned with lust unnaturall*. *Absaloms* chiefe *pride* lay in his *haire*, and that became his *halter*. *Salomon* dividing Gods *Kingdome*, had his own *Kingdome* devided. *David* hath slaine *Uriah* with the *sword*, therefore the *sword* shall not depart from his *house*. *Dives* would not give *Lazarus* a *crum*, *Lazarus* shall not bring *Dives* a *drop*. *Judas* was the instrument of his *Masters death*, he shall be the instrument of his *owne death*. Proud *Bajazet* vowes to imprison *Tamberlaine* in an *Iron Cage*, and carry him about the *world* in triumph: But, *Tamberlaine* having conquered that bragging *Turke*, carried and carted him through all *Asia*; to be scorned of his owne people. For instance is any one censured, reviled, and persecuted of lewde men, for being *religious*? Let him *reflect* upon his *life* past, and happily their revilings, and persecutions will bring to his remembrance, that he himselfe, before his *conversion*, hath like wise *censured*, *reviled*, or *persecuted others*: It may be his naturall, spirituall or politicall parents, in some kind or other: as who can plead innocency herein? and he that is not *humbled for* his *sinne*, is not yet *justified* from his *sinne*. Yea, *so often* as thou *remembrest thy sinnes* without *griefe*, so often thou repeatest those *sinnes* by not *grieving*. Dion of *Syracuse* being *banished*, came to *Theodorus* Court a supplyant, where not presently admitted, he returned to

his

his companion with these words: I remember I did *the like* when I was in the *like dignity*: He called his deeds past to a new reckoning. So when thou *receivest* an injury, remember what injuries thou hast *offered*: look not to be exempt from the same *wrongs* which thou hast done; for he that doth wrong, may well receive it: we may well *suffer patiently*, when we know we *suffer* justly. To *look for good*, and to doe *bad*, is against the Law of *retaliation*.

Or secondly; is any one wronged in his *good name*, without giving the least cause of scandal, either at present or heretofore, which troubles him above measure? let him nevertheless *reflect* upon *himselfe*; and perhaps he shall find the cause lie lurking in his owne bosome: as thus it may be, thou hast not defamed thy neighbour; but hast thou not *delighted* to heare others *speake* evill of him? Hast thou been tender of his *reputation*, and as much as thou couldest *vindicated his good name*?

Or thirdly, doth not a proud heart make thee over *apprehensive* of the wrong? Does not the injury *seeme great to thee*, because thou *seemest great to thy selfe*? If so; be but little and lowly in thy owne eyes, and the *wrong* will seeem lesse: for no man can *sweetlier* put up disgraces *from others*, than he who hath first learned to *despise himselfe*. Yea, this *Straw-diadem hurts none*, but the *proud* and *impatient*: for, suppose thou findest here but hard *fare*, and as ill *dresse*; a poore hungry, humble *soul* will down with all, well enough.

Or fourthly, hath not *selfe-conceitednesse* broken thy credit? probably, if thou wouldest think *worse of thy selfe*, thou shouldest be better thought of: But commonly *all is well* while we are *well esteemed*; yea, with many, *their reputation* is more cared for, than their God. Neither would he be censured for *sinne*, that feares not

to be *damned for it*. If this hath bin thy case; hence-forward, let it trouble thee more to *doe a fault*, than to *heare of it*: and when thou art *evill spoken of* by *another*: call *thy selfe to account before him*; it may be thou *deservest it*; *be* more sorry that *it is true*, *than that it is known*.

Or lastly, admit men *charge thee wrongfully*, and thou canst not find out thy sin by thy *punishment*; yet know, that what thou sufferest is most *just in respect of God*, who is the *Author*; and who does not alwayes *punish sinne in kinde*: As for example, how many Murthers have been punished in a *mutinous word*? the tongue in some *rash language*, hath scourged the iniquity of the *hand*. One hath done many *robberies*, scap't many *searches*, at last when all hath been forgotten, he hath been *hanged* for accessary to a *Theft* he never knew: *Suspected felony* hath often paid the price of an *unknown Rape*. And they that have gon away with *unnaturall filthinesse*, have yet clipt off their dayes with their *owne coyne*: so that still *Gods Judgements are just*; even when mans *may be unjust*: which in all cases would be acknowledged, as the *godly* ever doe. *Mauricius* that good *Emperour*, when *he*, his *wife* and his *five sons* were taken, his *wife* and *sons* put to death, and himselfe waiting for the like *fatall stroke*, could conclude thus; *Just art thou, O Lord, in all thy Wayes, and holy in all thy Workes*, as it is in the *Psalmes*. And a *Martyr*, when hee was burning at a stake; Welcome *flames*, my sinne hath deserved more than here I can be able to suffer. And certainly, they are *angry with Heaven for justice*, that are *angry with them for injustice*. Wherefore, if thou hast been heretofore so simple as to returne *like for like*; hence forward, lay thy hand upon thy mouth, and say with *Job*, *Once have I spoken, but I will answer no more; yea, twice; but I will proceed no further*

further, *Job* 40. 4, 5. I will not so much consider how *unjust* man is that gives the wrong, as *how just God is*, that guideth it. And this would be our meditation in all other cases; namely, to thinke whose *hand* strikes, whether by a *Pluresie*, or a *Feaver*, or a *Sword*, or what ever the Instrument be, and to conclude the blow is *Gods*, whatsoever, or whomsoever is used as the *weapon*. Yea, it comes not with out our desert, *for God is just*: nor shall be without our profit; *for God is merciful*. And he that doth not argue thus, comes short of the very Heathen. For *Socrates* could tell the *Athenians*, when they condemned him to dye, that they could do nothing but what the *gods permitted*, and *nature* had before *ordained*. And in common reason; can a *Clock* goe without a *weight* to move it? or a *Keeper*, to set it? no.

Now this being premised, namely, that we endure nothing *from our enemies*, but that we have justly *deserved from God*: Yea, that we are more beholding to our greatest enemies, touching the *knowledge of our selves*, than the best friends we have; how should we not with *David*, refuse to revenge our selves, in case any wicked *Shimei* rayle, *curse*, or cast *stones* at us, have we never so much *power* and *opportunity* to doe it? Yea, admit some *Abishai* would doe it for us. how should we not say, *let him alone, suffer him to curse, for the Lord hath bidden him.* 2 *Sam.* 16. 11.

Againe secondly, if wee make this use of our sufferings; what more pretious than the *reproaches* of an *enemy*? for thereby we shall sooner and more plainly hear of our *faults*, than by a *friend*; although neither in a *good manner*, nor to a *good end*. We have great need (quoth *Diogenes*) of *faithfull friends*, or sharp enemies: Every one hath use of a *Monitor*: but friends in this

kind, are so rare, that no *wise man* would willingly forgoe his *enemy* at any rate. Wherefore saith one, he shall be no *friend to me*, that is a *friend* to my *faults*, and I am no *friend* to my selfe, if I thinke him my *enemy* that tells me of them.

CHAP. XXI.

They are patient, because their sufferings are counterpoysed and made sweet with more than answerable blessings.

5. HE beareth the *crosse* patiently, because it is *counterpoysed* and made sweet with more than answerable blessings. *Satan* and the *world* may take many things from us, as they did from *Job*, viz. *health*, *wealth*, *outward peace*, *friends*, *liberty*, *credit*, &c. but they can never take *God* from us, *who gives all*: and at the same time supplyes the want of these; with *comforts* farre surpassing, and transcending them. And therefore in the *midst of misery* we say with *Job*, *blessed be the name of the Lord.*

Quest. But with what *comforts* doth the Lord *supply* our *losses?*

Answer. The *assurance* of the pardon of *sinne* alone, is able to cleere all *stormes* of the *minde*: it teacheth *misery*, as *sickness*, *poverty*, *famine*, *imprisonment*, *infamy*, &c. to laugh: not by reason of some imaginary *epicycles*, but by *naturall* and *palpable reasons*. Yea, let *death happen*; it matters not: When a *Malefactor* hath *sued out his pardon*; let the *Assizes* come when they will, the sooner, the better.

But, to this is added the *peace of conscience*, (the marrow of all *comforts*) otherwise called the *peace of God*, which

which *passeth all understanding*, and surpasseth all *commending*: and never did man find pleasure upon *earth*, like the sweet *testimony* of an appeased *conscience*, reconciled unto *God*, cleansed by the *blood of the Lambe*, and *quieted* by the presence of the *Holy Ghost*. Yea, hadst thou (who most *dotest* upon the *world*) but these *comforts*, thou wouldest not change them for all that. *Satan* once offered to our *Saviour*; & are now accepted by many. O *good life*, (saith an Ancient *Father*) what a *Joy* art thou in time of *distresse*! And another, *Sweet* is the felicity of that man, whose *workes are iust*, and whose *desires are innocent*: though he bee in *Phalaris Bull*. For these are priviledges which make *Paul* happier in his chaine of *Iron*, than *Agrippa* in his chaine of *Gold*, and *Peter* more merry under *stripes*, then *Caiphas* upon the *Iudgement-seat*; and *Steven* the like: For though he was under his *persecutors* for *outward* condition, yet he was far above them for inward *consolation*. Neither had wealthy *Crœsus* so much *riches*, in his *coffers*, *as poor Iob* had, in his *conscience*. Yea, how can he be *miserable* that hath *Christ* and all his *merits* made *sure* to him; that hath his *name written in Heaven*, yea, that is *already in Heaven*! for, where our *desires* are, there our *selves* are. And the heavenly-minded live not so much, *where they live*, as where they *love*, that is to say, in *Christ*: surely, his soule must be brim full of *brave thoughts*, that is able to refresh himselfe with this Meditation, *God* is *my Father*, the *Church my Mother*, *Christ the Iudge*, my elder *Brother*, and *Avocate*, *the Holy Ghost*, my *Comforter*, the *Angels*, mine *attendance*; *all the Creatures* mine, for *use*, the *flock of the Churches Prayers mine for benefit*; the *world*, mine *Inne*; *Heaven* my *home*, God is alwayes with me, before me, within me, overseeing me, I talke with him in *Prayer*, he with me in his

his word; &c. Sure if these be the accustomed *meales of a good soule*, it cannot chuse but keep naturall heat from decaying; and make it *happy*.

But behold yet a greater *priviledge*; These comforts do not only *support* and refresh us, and so supply our losses in common *calamities*: but even in the midst of tortures and torments, which otherwise were intollerable: The *naturall mans stomack* cannot (of all enemies) indure hunger: yea a *prison*, where he must alwayes lie under *hatches*, makes him all *amort*: but worthy *Hawkes* could clap his hands for joy in the midst of the *flames*. And *Vincentius* (as *Lutber* reports) made a sporte of his torments, and gloried, when they made him go upon hot *burning coales*, as if they had bin *roses*. And another that I read of, say, my good friends, I now find it true indeed, he that *leaveth all to follow Christ*, shall have in this world *centuplum*, a hundred fold more; I have it in that *centuplum peace of conscience* with me at parting. And this made *Ignatius* say, he had rather be a *Martyr* then a *Monarke*: Nor did he ever like himselfe, before he was thus tryed: for when he heard his bones crush between the wild beasts teeth, he said now I begin to be a Christian. And *Anaxarchus* being laid along in a *Trough of stone*, and smitten with *Iron sledges* by the appointment of *Nicocreon* the *Tyrant of Cyprus*, ceased not to cry out, *strike, smite*, and *beate*; it is not *Anaxarchus*, but his *vaile* you *martyr* so. And a *Child* in *Josephus*, being all rent to death with *biting snippers* at the commandment of *Antiochus*, could cry with a *loud, assured*, and *undaunted voice*; *Tyrant*, thou losest time, loe I am still at mine *ease*: what is that *smarting paine*? where are those *torments*, which whilome thou didst so *threaten* me withall? my *constancy* more troubles thee, than thy *cruelty* me. And how many more of those *Martyrs* in *Queen Maryes Reigne*, were even *ravished*, before they could be permitted to *dye*? so *great*, and so *passing* all *expressing*, is the *peace* and *comfort* of a *good conscience*.

Now as the *Priests* of *Mercury* when they eate their *figges*, and *honey*, cryed out, O *how sweet is truth*! so if the worst of a Beleevers *life* in this *world*, be so *sweet*; how sweet shall his life be in *Heaven*! but Ile hold you no longer in this.

A man that hath his *sinnes pardoned*, is never compleatly miserable, till *conscience* againe turnes his *enemy*: whereas on the contrary; take the most happie *Worldling* that ever was; if he have not his *sins pardoned*; he is compleatly wretched; (though he sees it not) suppose him *Emperour of the whole world*, as *Adam*, when he was in *Paradise*, and *Lord of all*; what did it availe him so long as he had a *tormentor* within a selfe-condemning *conscience*, which told him, that God was his *enemy*, and knew no other then that hell should be *his everlasting portion*? certainly this like a dampe, could not chuse but put out all the

lights

lights of his *pleasure*; so that *Paradise* it selfe was not *Paradise* to him: which is the case of all *wicked men*, be they never so *great*, never so seemingly *happie*.

True; *wicked men* thinke the *godly* lesse merry, and more *miserable* than themselves: yea some; that mirth and *miserie* are only sworne *brothers*; but this is a *foundation-lesse* opinion. For first, no man is *miserable*, because another so thinkes him. Secondly, *Gods word* teacheth, and a good *conscience* findeth, that no man can be so *joyfull* as the *faithfull*, though they want many things which others may have. St. *Austine* before his conversion, could not tell how he should want those delights, he then found so much contentment in: but after, when his nature was changed; when he had another spirit put into him: then he sayes, Oh how sweet is it to be without those former sweet delights! Indeed, *carnall* men laugh more, but that laughter is only the *hypocrisie* of mirth: they *rejoyce in the face only, and not in the heart*, as the Apostle witnesseth; 2 Cor. 5. 12. or as another hath it,

Where O God there wants thy grace.
Mirth is onely in the face.

Yea, their owne *consciences* beare me witnesse, as that *Spanish Judge* well considered: who when a *murther* was committed in a tumultuous crowd of people; bared all their *bosomes*, and feeling upon their brests, discovered the *guilty* Author by the *panting* of his *heart*. And *Tully* who makes it an argument of *Roscius Amerinus Innocency*, that he killed not his *Father*, because he so securely slept. Yea, as in *prophane joy*, even in laughter the *heart is sorrowfull*; so in godly sorrow, even in *weeping the heart is light and cheerefull*. The teares of those that *pray*, are sweeter than the joyes of the *Theater*, saith *St. Austin*; For our cheekes may run downe with *teares*, and yet our mouthes sing forth prayses; the face may be *pale*, yet the heart may be quiet, and *cheerefull*: so St. *Paul as sorrowing, and yet alwayes rejoycing*, 2 *Cor.* 6. 10. Neither can it be solid comfort, except it hath his issue from a *good conscience*. Indeed we therefore are not *merry enough*, because we are not *Christians enough*.

Now if all our sufferings are thus *counterpoysed*, and exceeded with *blessings*; have we any cause to be angry and impatient? What saith *Iob*? *Shall we receive good at the hand of God, and not evill*? He was content to eate the crust with the crumme. Indeed his *wife*, (like the *wicked*) would only have faire weather, all *peace and plenty*, no touch of trouble: but it is not so with the *godly*, who have learnt better things. Who will not suffer a few stripes from a Father, by whom he receiveth so much good, even all that he hath?

Diogenes

Diogenes would have no nay, but *Antisthenes* must entertaine him his *Scholler*, insomuch that *Antisthenes*, to have him gone, was forc't to cudgell him, yet all would not doe: he stirres not, but takes *the blowes very patiently*; saying, Use me how you will, so I may be your *Scholler* and heare your dayly *discourses*; I care not. Much more may a *Christian* say unto God, Let me enjoy the sweet *fruition of thy presence*: speake thou *peace unto my conscience*, and say unto my *soul*, I am thy *salvation*; and then *afflict* me how thou pleasest, I am content, yea, very willing to beare it. Yea, if wee well consider the *commodity* it brings; wee shall rather *wish for affliction*, than be displeased when it comes, *Col.* 1. 24. For, it even bringeth with it the *company of God* himselfe, *I will be with you in tribulation* saith God to the disconsolate *soul*, *Psal*, 91. 15. When *Sidrack Misack*, and *Abednego*, were cast into the *fiery furnace*; there was presently a fourth came to beare them company, and that was God himselfe, *Dan.* 3. 23, to 27. And his presence makes any condition *comfortable*; were a man even in *Hell* it selfe, yea, as when S. *Paul* was rapt up to the third *heaven*; he was so *ravished* with the joy thereof, that he knew not whether he had his *body* about him or not, 2 *Cor.* 12. 2. *Whether in the body, or out of the body I cannot tell, God knoweth.* So *Gods presence* so *ravisheth* the *soul*, that while a man *suffers* the greatest paine, he knowes not whether he be in *paine* or no. Yea, God is not only *with them*, to comfort them in all their tribulation; 2 *Cor.* 1. 4. but in them: for at the same time when the *Disciples* were *persecuted*, they are said to be *filled with joy*, and with the *Holy Ghost*, *Acts* 13. 52. And *as our sufferings in Christ doe abound, so our consolation also aboundeth through Christ*; 2 *Cor.* 1. 5. And lastly; he doth comfort us according

to

to the dayes we are *afflicted*, and according to the yeares we have ſeene evill, *Pſal.* 90. 15. So that a *Chriſtian* gaines more by his loſſes, and croſſes, than the happieſt worldling by all his immunities: as it was ſaid of *Demoſthenes*, that he *got more by holding his peace, than other Lawyers did by their pleading.*

And if ſo; our ſufferings require patience with thankfulneſſe: as it fared with *Job.*

Ob. But what ever others find, thy ſufferings are not thus *counterpoyſed* and *ſweetned*;

An, Wha'ts the reaſon? get but the *light of grace* to ſhine in thy heart; thy priſon ſhall be an *heaven*: thy *Keepers, Angels*: thy *Chaines, thy glory*: and thy *deliverance*; *Salvation*: grow but *heavenly minded*, and thou ſhalt be able to extract *gaine out of loſſe*: *peace*; out of *trouble*: *ſtrength out of, infirmitie*: out of *Teares*; *joy*: out of *ſinne*; *holineſſe*: out of *perſecution*; *profit*: out of *affliction*; *comfort*: For godlineſſe in every ſickneſſe, is a *Phyſitian*; in every contention; an Advocate: in every doubt; a *Schoolman*: in all heavineſſe; a *Preacher*, and a comforter unto whatſoever eſtate it comes, making the whole life as it were, a perpetuall *halelujah.*

Beſides, we looke for a *Crown of glory*, even that moſt excellent, and eternall weight of glory, to ſucceed this wreath of Thornes: but if we are never tryed in the field; never ſet foot to runne the race of patience; how can we look for a *Garland*? Ten repulſes did the *Iſraelites* ſuffer, before they could get out of *Ægypt*, and twice ten more, before they could get poſſeſſion of the promiſed Land of *Canaan*. And as many did *David* indure before he was inveſted in the promiſed *Kingdome*: many lets came before the *Temple* was *re-edified.*

All men would come to *Heaven*, but they doe not like

like the way: they like well of *Abrahams* bosome, but not of *Dives doore*. But, God seeth it fit for us to *tast of that Cup* of which his *Sonne* dranke so deepe. that wee should feele a little *what sinne is*, and *what his love was*; that wee may learne *patience in adversity*, as well as *thankefulnesse in prosperity*; while one *scale* is not alwaies in *depression*, nor the other lifted ever high; while none is so miserable, but hee shall heare of another that would change *calamities* with him.

CHAP. XXII.

That they are patient, because patience brings a reward with it.

6. BEcause *patience* in suffering brings a *reward* with it, in reason a man would forgive his enemie even for his own sake, were there no other motive to perswade him: for to let passe many things of no small moment, as that, if wee *forgive not*, wee can doe no part of Gods worship that is pleasing to him: for wee cannot *pray aright*, 1 *Tim.* 2. 8. We cannot *communicate* in the *Sacrament*, but we make our selves *guilty of Christs blood*. 1 *Cor.* 11. 27 *Mat.* 5. 24. We cannot be good hearers of the Word. *James* 1. 21. and that it makes a man *captive* to *Satan*, *Ephes.* 4. 26, 27. and many the like: *If yee forgive men their trespasses*, (saith our *Saviour*) *your heavenly Father will also forgive you*; *but if you forgive not men their trespasses, neither will your heavenly Father forgive you your trespasses*, *Mat.* 6. 14. 15. So he that will not *be in charity* shall never be in *Heaven*. And why should I doe my selfe a shrewd turne because *another*

another would? Yea, we *desire pardon*, as we *give pardon* and we would be loath to have our *owne lips condemne us*. When wee pray to *God* to forgive us our trespasses, as wee also forgive them that trespasse against us, and doe not resolve to forgive our *brethren*; wee doe in effect say, *Lord condemne us*; for wee will be *condemned*: whereas he that *doth good to his enemie*, even in that act, doth better to himselfe. It is a singular *sacrifice to God*, and well-pleasing to him, to do *good* against *evill*, and to *succour* our very enemie in his necessity: but we may perchance heape *coales* of fire upon the others head, *Rom.* 12. 20. though we must not doe it with an intent to make *his reckoning more*, but our *reckoning lesse*.

Againe, *Blessed is the man* (saith Saint *James*) *that indureth temptation*, (*viz.* with patience) *for when he is tried, he shall receive the Crowne of life*, *James* 1. 12. And this made *Moses* not only patient in his sufferings, but joyfull, esteeming *the rebuke of Christ greater riches than all the treasures of Ægypt*: For, saith the Text, he had *respect unto the recompence of the reward*, *Heb.* 11. 26. And well it might; for whereas the *highest* degree of suffering is not worthy of the *least and lowest degree of this glory*: *Rom.* 8. 18. Saint *Paul* witnesseth, that *our light affliction which is but for a moment*, (if it be borne with patience) *causeth unto us a farre most excellent and eternall weight of glory, while wee looke not on the things that are seene, but on the things which are not seene*, 2 *Corinthians* 4. 17, 18. Where note the incomparableness and infinite difference betweene the worke and the wages: light *affliction* receiving a weight of glory, and momentary *afflictions*: eternall *glory*; answerable to the reward of the wicked, whose empty delights live and dye in a moment:

but

but their insufferable *punishment* is interminable & endlesse: As it fared with *Pope Sixtus* the fifth, who sold his soule to the *Divill*, to injoy the glory, and pleasure of the *Popedome* (for seven yeares) their pleasure is *short*, their paine *everlasting*: our paine is *short* our joy *eternall*. What will not men undergoe, so their *pay* may be *answerable*? The old experienced *Souldier* feares not the *raine* and stormes above him, nor the *numbers* falling before him, nor the troops of enemies against him, nor the shot of thundring *Ordnance* about him; but lookes to the honourable *reward* promised him. When *Philip* asked *Democritus*, if hee did not feare to lose his *head*, hee answered, No: for, (quoth hee) If I dye, the *Athenians* will give mee a *life immortall*: meaning, he should be statued in the *treasury* of eternall fame: if the *immortallity* (as they thought) of their names, was such a strong *reason* to perswade them to *patience*, and all kind of worthinesse; what should the *immortallity of the soule* be to us? Alas; *vertue* were a poore thing, if *fame* only should be all the *Garland* that did *crowne* her: but the *Christian* knowes, that if every paine he suffers were a *death*, and every crosse an *hell*; he shall have amends enough. Why, said *Ambrose* on his death bed, we are happie in this, we serve a good *Master*, that will not suffer us to be losers. Which made the *Martyrs* such *Lambes* in suffering, that their *persecutors* were more weary with *striking*, than they with suffering; And many of them as willing to *dye*, as *live*. When *Modestus* the *Emperours* Lievtenant, told *Bazill* what he should suffer: as confiscation of goods, cruell tortures, death, &c. He answered, if this be all, I feare not: yea had I as many lives, as I have haires on y head, I would lay them all down for *Christ*, nor can your master more benefit me than in this. I could

abound

abound: with examples of this nature. No matter (quoth one of them) what I *suffer on earth*, so I may be *crowned* in *Heaven*. I care not, quoth another, what becommeth of this fraile *Barke my flesh*; so I have the passenger, *my soule*, safely conducted. And another.

If (*Lord*) *at night thou grantst me* Lazarus *boone*,
Let Dives *dogs lick all my sores at noone*.

And a valiant *Souldier* going about a *Christian* atchievement; my comfort is, though *I loose my life* for Christs sake, yet I shall not *loose my labour*; yea, I cannot endure enough to come to *Heaven*. Lastly, *Ignatius* going to his *Martyrdome* was so strongly *ravished* with the joyes of *Heaven*, that he burst out into these words; nay, come *fire*, come *beasts*, come *breaking* of all my *bones*, *racking* of my *body*, come all the *torments* of the *Devill* together upon me, come what can come in the whole *Earth*, or in *hell*; so I may enjoy *Jesus Christ* in the end.

They were content to *smart* so they might *gaine*, and it was not long, but light which was exacted of them, in respect of what was *expected by them*, and *promised to them*, 2 *Cor.* 4 17. Neither did they thinke that God is bound to reward them any way for their *sufferings*; no, if he *accepts* me when I have given my *body to be burned* (saith the beleever) I may account it a mercy.

I might shew the like touching temptations on the right hand, which have commonly more strength in them; and are therefore more *dangerous*, because more *plausible* and *glorious*. When *Valence* sent to offer *Basil* great preferments; and to tell him what a great man he might be: *Basil* answers, offer these things to Children not to Christians. When some bad, stop

Luthers mouth with preferment: one of his adversaries answered; it is in vaine. he cares neither for *Gold*, nor *Honour*. When *Pyrrhus* tempted *Fabricius*; the first day with an *Elephant*, so huge and monstrous a beast, as before he had not seen: the next day with money and promises of honour; he answered, I feare not thy force, and I am too wise for thy fraud. (But I shall be censured for exceeding.)

Thus *hope refresheth* a Christian, as much as *misery depresseth* him; it makes him defie all that *men* or *Devills* can doe, saying, take away my goods, my *good name*, my friends, my liberty, my life, and what else thou canst imagine: yet I am well enough, so long as thou canst not take away the *reward of all*, which is *an hundred fold more even in this world, and in the World to come, life everlasting*, *Marke* 10. 29. 30. as when a *Courtyer* gave it out, that *Queen Mary* (being displeased with the *Citie*) threatned to divert both *Terme* and *Parliament* to *Oxford*; an *Alderman* askt whether shee meant to turne the *Channell of the Thames* thither or no: if not, (saith he) by *Gods grace* wee shall doe well enough. For what are the things our *enemies* can take from us, in comparison of *Christ*, the *Ocean* of our *comfort*, and *Heaven*, the place of our *rest*? where is *joy without heavinesse*, or interruption; *peace without perturbation*: blessednesse, without *misery*; light, without *darkenesse*; health, without *sickenesse*; beauty, without *blemish*; abundance, without *want*; ease, without *labour*; satiety, without *loathing*; liberty, without *restraint*; security, without *feare*; glory, without *ignominy*; knowledge, *without ignorance*; eyes, without *teares*; hearts, without *sorrow*; soules, without *sinne*; where shall be no *evill present*, or good *absent*: for wee shall have what we *can desire*, and we shall *desire* nothing

thing but what is good. In fine, that I may *darkely shadow* it out, ſith the lively *repreſentation* of it is meerly impoſſible; this *life everlaſting*, is the perfection of all good things: for *fulneſſe* is the perfection of *meaſure*, and *everlaſtingneſſe* the perfection of *time*, and *infiniteneſſe* the perfection of *number*, and *immutability* the perfection of *ſtate*, and *immenſity* the perfection of *place*, and *immortallity* the perfection of *life*, and *God* the perfection of all; who ſhall be *all in all* to us: *meate* to our *taſt*, *beauty* to our eyes, *perfumes* to our ſmell, *muſicke* to our eares, and what ſhall I ſay more? but as the *Pſalmiſt* ſaith: *Glorious things are ſpoken of thee thou Citie of God*: but alas ſuch is mans *parvitie*, that he is as farre from comprehending it, as his armes be from *compaſſing it*; *Heaven* ſhall *receive us*, we cannot *conceive Heaven*. Do *you aske* what Heaven is? (ſaith one;) when I meet you there, I will *tell you*; for could this *eare* heare it, or this tongue utter it, or this *heart* conceive it; it muſt needs follow, that they were *tranſlated* already thither.

Now if this be ſo; how acceptable ſhould *death* be, when in *dying we ſleep*, and in *ſleeping we reſt* from all the *travels* of a *toyleſome life*; to live in *joy* and *reſt* for evermore! Let us then make that *voluntary*, which is *neceſſary*, and yeeld it to *God* as a *gift*, which we ſtand bound to pay as a *due debt*: (ſaith *Chryſoſtom*) Yea, how ſhould we not with a great deale of *comfort* and *ſecurity*, paſſe through a *Sea of troubles*, that we may come to that *haven of eternall reſt*? How ſhould we not cheer up one another? as the *mother of Melitho* did her *ſonne*, when ſhe ſaw his *legges broken*, and his *body bruiſed*, being ready to *yeeld* up his *ſpirit* in Martyrdome: ſaying *O my ſonne*, hold on yet but a *little*, and behold *Chriſt* ſtandeth by, ready to bring *helpe* to thee in thy *torments*,

and a large *reward* for thy *sufferings*. Or, as *Jewell* did his friends in *baniſhment*; ſaying, This world will not laſt ever. And indeed we doe but ſtay the *tyde*, as a *fiſh* left upon the *ſands*.

Ob. I, but in the meane time, my *ſufferings* are *intollerable*, ſaith the *fainting ſoule*;

Sol. It is no *victory to conquer an eaſie and weake croſſe*; theſe maine evills have *crownes anſwerable* to their difficulty, *Rev.* 7. 14. No low attempt a *ſtar-like glory* brings; but ſo long as the *hardneſſe of the victory* ſhall increaſe the *glory of the tryumph*; indure it *patiently*, *cheerefully*.

2. Secondly, as *patience* in ſuffering brings an eternall *reward* with it in *Heaven*, ſo it procureth a *reward here* alſo: ſuffer him to curſe, ſaith *David* touching *Shemei*, (here was patience for a *King*, to ſuffer his impotent *ſubiect*, even in the heat *of blood* and *midſt of warre to ſp ake ſwords*, and *caſt ſtones* at his Soveraigne, and that with a purpoſe to increaſe the *rebellion*, and ſtrengthen the adverſe part) but marke his reaſon: *It may be the Lord will looke upon mine affliction, and doe me good*: Why? *even for his curſing this day*, 2 *Sam.* 16. 12. And well might he expect it, for he knew this was Gods manner of dealing: as when he turned *Balaams curſe* into a *bleſſing* upon the children of *Iſrael*, *Num.* 23. And their malice who ſold *Joſeph* to his great advantage. Indeed theſe *Shemeis* and *Balaams*, whoſe hearts and tongues are ſo ready to curſe, and raile upon the people of God, are not ſeldome the very *meanes* to procure a contrary bleſſing unto them; ſo that if there were no *offence to God* in it, not *hurt to themſelves*; wee might wiſh and call for their *contempt*, *cruelty*, and *curſes*: for, ſo many *curſes*, *ſo many bleſſings*.

I could adde many examples to the former, as how the

the malice of *Haman* turned to the good of the *Jewes*: the malice of *Achitophel*, to the good of *David*, when his counsell was turned by God into fooliſhneſſe: the malice of the *Phariſees* to him that was borne *blinde*, when Chriſt, upon their caſting him out of the *Synagogue*, admitted him into the *Communion of Saints*; *John* 9. 34 The malice of *Herod* to the Babes, whom he could never have pleaſured ſo much with his *kindneſſe*, as he did with his cruelty; for where his impiety did *abound*, there Chriſts *pitie did ſuper-abound*; tranſlating them from their *earthly mothers armes*, in this valley of teares, unto their heavenly *Fathers boſome*, in his Kingdome of glory. But more pertinent to the matter in hand is that of *Aaron* and *Miriam* to *Moſes*, when they murmured againſt him, *Numb.* 12; where it is evident, that God had never ſo much *magnified him* to them, but for *their envy*. And that of the *Arians* to *Paphnutius*, when they put out one of his *eyes* for withſtanding their *Hereſie*: whom *Conſtantine* the Emperour, even for that very cauſe, had in ſuch *reverence* and *eſtimation*, that he would often ſend for him to his *Court*, *lovingly imbracing him*, and *greedily kiſſing* the *eye* which had loſt his own *ſight*, for maintaining that of the *Catholike Doctrine*: ſo that we cannot deviſe *to pleaſure Gods ſervants* ſo much, *as by deſpiting them*.

And thus you ſee how patient ſuffering is rewarded, both here and hereafter; that we *loſe* what ever we *doe loſe* by our *enemies*, no otherwiſe than the *husbandman loſeth his ſeed*: for what ever wee part withall is but as *ſeed caſt into the ground*, which ſhall even in this life, according to our *Saviours* promiſe, returne unto us the *increaſe of an hundred fold*, and in the *World to come*, *life everlaſting*, *Marke* 10. 29, 30. But admit patience ſhould neither be *rewarded* here, nor hereafter; yet it is

a ſufficient reward to it ſelfe: for, *hope* and *patience* are two ſoveraigne and *univerſall remedies* for all diſeaſes. *Patience* is a *counterpoyſon* or *antipoyſon* for all *griefe*. It is like the Tree which *Moſes* caſt into the waters, *Exod.* 15. 25. for as that Tree made the *waters ſweet*, ſo Patience ſweetens *affliction*. it is as *Larde* to the *leane meat* of adverſity. It makes the poore beggar rich, teacheth the *bondman* in a narrow priſon, to injoy all *liberty*, and ſociety: for, the patient *believer*, though he be alone, yet he never wants *company*: though his *diet* be *penury*, his ſawce is content: all his *miſeries* cannot make him ſick, becauſe they are *digeſted* by patience. And indeed, It is not ſo much the *greatneſſe of their paine, as the ſmalneſſe of their patience*, that makes many miſerable; whence ſome have, (and not unfitly) reſembled out *fancyes*, to thoſe *multiplying* glaſſes made at *Venice*, which being put to the *eye*, make *twenty men* in *Armes* ſhew like a *terrible Armie*. And every man is truely *calamitous*, that ſuppoſeth himſelfe ſo: as oftentimes we *die in conceit, before* we be *truely ſicke*; we give the *battell for loſt*, when as yet we ſee not the *enemy*. Now croſſes are either *ponderous* or *light*, as the *Diſciples*, *Scholers* or eſteem them: every man is ſo *wretched*, as he *beleeveth himſelfe* to be. The taſt of goods or *evills* doth greatly depend on the *opinion* we have of them, and *contentation*, like and old mans *ſpectacles*; make thoſe *characters* eaſie and familiar, that otherwiſe would puzzle him ſhrewdly. *Afflictions* are as we uſe them; there is nothing *grievous* if the thought make it not ſo: even paine it ſelfe (ſaith the *Philoſopher*) is in our power, if not to be *diſannulled*, yet at leaſt to be *diminiſhed* through *patience*: very *Gally-ſlaves*, ſetting light by their *captivity*, finde freedome in *bondage*. *Patience* is like a *golden ſhield* in the *hand*, to brake the

ſtroke

stroke of every crosse, and save the *heart* though the body suffer. *A sound spirit*, saith *Salomon*, *will beare his infirmity*, *Prov.* 18. 14. *Patience* to the soule, is as the lid to the eye; for as the lid being shut, when occasion requires, saves it exceedingly; so *Patience* intervening between the *soule* and that which it suffers, saves the *heart whole*, and *cheeres the body* againe. And therefore, if you marke it, when you can passe by an *offence*, and take it patiently and quietly, you have a kind of *peace* and *joy* in your heart, as if you had gotten a *victory*, and the *more your patience is*, still the *lesse your paine is*: for as a light burthen at the *armes end* weigheth *heavier* by much, than a *burthen* of treble weight, if it be borne on the *shoulders* which are made to beare; so if a man set *patience* to beare his *crosse*, the weight is nothing to what it would be if that were *wanting*: In a word, *Patience* is so soveraigne a *medicine*, that it cures and overcomes all: it keepes the heart from *envy*, the hand from *revenge*, the tongue from *contumely*, the whole body from *smart*; it overcomes our *enemies* without *weapons*: finally, it is such a vertue, that it makes *calamities* no *calamities*.

But, what needs all this? men commonly say in necessitated *sufferings*, what *remedy* but *patience*? therefore *patience* is a confessed *remedy*. Wherefore, saith one; being *unable to direct events*, *I governe my selfe*; and if they *apply not themselves* to me, *I apply my selfe* to them; if I *cannot fling* what I would, yet I will somewhat *mend it*, *by playing the cast* as well as I can.

O that all implacable persons who *double their sufferings* through long study of *revenge*, would learne this *lesson*, and *beare*, what they must *beare* patiently: then would they find that *patience* can no lesse *mitigate evils*, than *impatience exasperates them*. A *profitable prescription*

indeed (may some say) but of an hard *execution*! hard indeed to an *impenitent sinner*, that hath *two burthens* on his *back* at once, (*viz.* his *affliction*, and his *sin*, which addes weight to his *affliction*) to carry them so easily, as he that hath but one; namely his *affliction*. Yea, it is altogether impossible to flesh and blood. for our *hearts* are like the *Iste Pathmos*, in which nothing will *grow* but on *earth* which is *brought from other places*: If the *will be ours*, the *good will is Gods*. Wherefore if thou art onely beholding to *nature*, and hast nought but what thou broughtest into the world with thee, well mayest thou envie at it, but thou canst never *imitate* it, for to speake the truth, *Faith* and *Patience* are two *miracles* in a Christian. A *Protestant Martyr* being at the stake, in the midst of furious and outragious flames, cryed out, behold yee *Papists*, whom nothing will convince but *Miracles*; here see one indeed, for in this fire I feele no more paine, than if I were in a *bed of Downe*; yea it is to me like a *bed of Roses*: and *Cassianus* reporteth, that when a *Martyr* was tormented by the *Infidels*, and asked by way of reproach what *Miracle* his CHRIST had done; hee answered, he hath done what you now behold; inabled me so to beare your *contumelies*, and undergoe all these tortures so *patiently*, that I am not once moved; and is not this a *miracle* worthy your taking notice of? Indeed, what have we by our second *birth*, which is not miraculous in comparison of our *naturall* condition? It was no lesse than a miracle for *Zacheus*, a man both rich and covetous, to give halfe his *goods* to the *poore*, and make *restitution* with the residue, and, all this in his *health*. It was a great miracle, that *Joseph in the armes of his Mistresse*, should not burne with *lust*. It is a great miracle for a man to forsake *Houses* and *Lands*,

and

and all that hee hath; yea, to hate *Father* and *Mother*, and *Wife* and *Children*, and his *own life* to be *Christs Disciple*. It is a great miracle to rejoyce in *tribulation*, and smile *death in the face*. It is a great miracle, that of fierce and cruell *Wolves*, *Beares*, *Lyons*, we should be transformed into meeke *Lambes*, and harmelesse *Doves*: and all this by the foolishnesse of preaching *Christ* crucified. Indeed they were no miracles, if *Nature* could produce the like effects: but shee must not looke to stand in competition with grace. Saint *Paul* before his conversion, could do as much as the proudest *naturall man* of you all; his words are, *If any other man thinketh that he hath whereof he might trust in the flesh, much more I*, *Phil.* 3 4. Yet when he speakes of *Patience*, and *rejoycing in tribulation*, hee sheweth. That it was because the *love of God* was shed abroad in his heart by the *Holy Ghost*, which was given unto him, *Rom.* 5. 5. of himselfe he could doe nothing, though he were *able to doe all things through Christ which strengthned him*, *Phil.* 4 13 Hast thou then a desire after this *invincible patience*? seeke first to have the *love of God* shed abroad in thy *heart* by *the Holy Ghost*; which *love of God*, is like that *Rod of Mirtle*, which (as *Pliny* reports) makes the *traveller* that carries it in his *hand* never to be *faint* or *weary*. Wouldst thou have the *love of God*? aske it of him by *prayer*; who saith, if any of you lack in this kind, let him *aske of God that giveth to all men liberally, and upbraideth not, and it shall be given him*, *James* 1. 5. Wouldst thou pray that thou mayst be heard? *Aske in faith and waver not, for he that waver-eth is like a wave of the Sea, tost of the winde, and carried away*, *Vers.* 6. Wouldst thou have *faith*? bee diligent to *heare* the word preached, for *Faith comes by hearing*, *Rom.* 10. 17. Unto him therefore that is able to

doe

doe exceeding abundantly above all that we can aske or thinke, I commend thee.

CHAP. XXIII.

Because our enemies are ignorant.

2 Reasons in regard of our enemies are three. (1) (2) (3) because (1) They are *ignorant*. (2) They are rather to be *pitied*, than maligned or reckoned of. (3) Their *expectation* may not bee answered.

1. HE well considers the *ignorance of his enemies*, who being *carnall*, *fleshly*, *unregenerate*, cannot discerne the *spirituall Obiects* at which they are offended. *Father forgive them* (saith our *Saviour* of his enemies) *for they know not what they doe*, *Luke* 23. 34. Alasse poore ignorant soules, they did but imitate *Oedipus*, who kild his Father *Laius King of Thebes*: and thought he had killed his enemy. *Socrates* being perswaded to revenge himselfe of a fellow that *kicked* him, answered, if an *Asse had kickt me*; should I have set my wit to his, and *kicke him againe*? or if a *Mastiffe* had bitten me, would you have me *goe to Law with him*? And when it was told him another time, that such an one spake *evill* of him, he replyed; alas the man hath not as yet *learned to speak well*, but I have learned *to contemne what he speakes*. *Diogenes* being told that many dispised him, answered; It is the *wise mans portion to suffer of fooles*. *Aristotle*, being told that a simple fellow railed on him, was not once moved, but said, let him *beat me also being absent*, I care not. we may well suffer their *words*, while God doth deliver us out of their *hands*: for if wee

goe

goe on in a silent *constancy*, say our eares be beaten, yet our hearts shall be free. And this heroicall resolution had Saint *Paul*, that chosen Vessell; *I passe very little to be judged of you*: (meaning blind sensualists) *or of mans iudgement, he that judgeth me is the Lord*, 1 *Cor.* 4. 3, 4. and indeed, an ounce of credit with *God* is more worth than a tallent of *mens* prayses. *I regard not* (quoth *Plato*) *what every one saith, but what he saith, that seeth all things*: he knew well enough that the fame which is derived from *fooles* and *knaves*, is *infamy*. *Cato* was much ashamed if at any time he had committed any thing *dishonest*; but else, what was reproved by opinion only, never troubled him: yea, when a *foole struck him in the Bath*; and after being sorry for it, *cryed him mercy*; he would not come so *neere revenge*, as to *acknowledge he had been wronged*. Light injuries are made none by a not regarding. The ignorant multitude among the *Jewes* said, that Saint *John* had a *Devill*; and that *Christ* was a *Glutton, and a Wine-bibber*: But what saith he by way of answer? *wisedome is justified of her Children*; *Matth.* 11. 18, 19.

Let none object the *Scribes* and *Pharisees* joyning with them, who were *great Schollers*: for no man knowes so much, but it is through *ignorance* that he *doth so ill*. Neither doth our *Saviour* enquire, what the *Pharisees*, or *Priests* reputed him; but *whom say men* (meaning those who minded his Doctrine) *that I the sonne of man am*? *Mat.* 16. 13. But this point I have handled at large in another place, therefore to avoid a *co-incidence of discourse*, I passe it.

If men shall hate and revile thee for thy *goodnesse*, it must needs follow, that they are as *foolish* as they be *ungodly*: Now yee *suffer fooles* and *Idiots* to *jest*, and *play* upon you; yea, you take *pleasure in it*: so should yee

suffer

ſuffer theſe fooles gladly becauſe yee are wiſe, as the *Apoſtle* ſpeakes: 2 *Cor.* 11. 19. And certainly if the whole world doe *contemne* a generous *Chriſtian*, he will even *contemne that contempt*, and not thinke it worthy a roome in his very *thoughts*, that common *receptacle* or place of entertainment. Much more if a ſingle perſon, none of the wiſeſt, will he heare *with patience*, and *ſay with Tacitus*, you are able to *curſe*, and I to *contemne*: *Tu linguæ ego auriũm ſum Dominus*, you are maſter of *your tongue*, and I of *mine eares*. What ſaith one adviſedly? when we are *provoked* to *fight* with *women*, the *beſt way* is to *runne away*. And indeed, he that *lets looſe* his *anger* upon every occaſion, is like him that *lets goe* his *Hawke* upon every *bayte*.

True, our *Gallants* that have more *heart than braine*, and more *pride* than either, think they play the men, when they dare one another to fight: like *boyes*, who ſhall goe fartheſt into the *dirt*; or vie to ſee who can *drop* moſt *oathes*, whereof the *deepeſt* is a winning *Card* in this their *game* of *glory*. But what ſaith *Salomon*, if a *wiſe man* contend with a *fooliſh man*, whether he be *angry*, or *laugh*; there is no reſt: *Prov.* 29 9. Beſides, we may *apprehend* it a wrong, when it is none, if wee take not heed: for thoſe things paſſe many times for *wrongs* in our *thoughts*, which were never meant ſo by the *heart* of him that *ſpeaketh*. Words doe ſometimes *fly* from the *tongue*, that the *heart* did never *hatch* nor *harbour*; wherefore, unleſſe we have *proofes* that carry *weight* and *conviction* with them, let not our *apprehenſion* grow into a *ſuſpition* of evill; elſe while wee thinke to *revenge an injury*, we may begin one; and after that, repent our *miſconceptions*: And it is alwaies ſeene, that a good mans *conſtructions* are ever full of *charity* and *favour*; either this *wrong was not done*, or *not*

with

with intent of wrong; or if that, *upon misinformation*; or if none of these, *rashnesse the fault, or ignorance* shall serve for an *excuse*. Whence those Noble *Emperours, Theodosius*, and *Honorius*; would not have any punished that spake evill of them: for (said they;) if it comes from lightnesse of spirit, it is to be contemned: if from madnesse, it is worthy of pity: if from intended injury, it is to be pardoned: for *wrongs are to be forgiven*. And indeed, in things that may have a *double sense*; it is good to thinke the *better* was intended: for so shall wee both keep our *friends*, and *quietnesse*.

CHAP. XXIV.

Because they are rather to bee pitied than maligned, or reckoned of.

BEcause their *adversaries* are rather to be contemptuously *pitied*, than *maligned* or *reckoned* of; and that whether we regard their present, or *future estate*. Concerning the *present*; If a man distracted (and so are wicked men touching *spirituall things*) do raile on us, we are more sorry *for him*, than for our selves: Yea, who will take in evill part the *reproaches* and *revilings* of a man in his *feaver*? or who will be angry with a *dogge* for *barking*? (And such an one hath but the *minde of a beast*, in the *forme of a man*,) let us then doe the like, in a case not unlike: and not resemble *Ctesipho the wrastler*, who would not put up a *blow* at the *heeles* of an *Asse*, but like an *Asse* kickt her againe. When *Julian* in a mock asked *Maurice, Bishop* of *Chalcedon*, why his *Galilean god* could not helpe him to his sight; he replyed; I am contentedly blinde, that I may not see such a *Tyrant* as thou art. *Anger alone*, were

were it alone in them, is certainly a kinde of *baseneſſe* and *infirmity*, as well appeares in the weakneſſe of thoſe Subiect in whom it raigneth, as *Children*, *Women*, *Old folkes*, *Sicke folkes*; yea, a ſore diſeaſe of the minde. *Socrates* bidding good ſpeed to a *dogged fellow*, who in requitall of his kinde ſalutation, returned him a baſe *answer*; the reſt of his *Company rayling* on the fellow, were reprehended by *Socrates*, in this manner: *If any one*, (quoth he) *ſhould paſſe by us diſeaſed in his body, or diſtracted in his minde, ſhould we therefore be angry? or had we not more cauſe to be fild with ioy & thankefullneſſe, that we our ſelves are in better caſe?* What need we returne *rayling* for *rayling*? All the harme that a common *Slanderer* can do us with his foule mouth, is to ſhame himſelf. For his words are like *duſt*, that men throw againſt the *winde*, wich flyes back into the throwers *face*, and makes him blinde: for as the *blaſphemer* wounds *himſelf* by wounding *Chriſt*: ſo the rayler *ſhames himſelf*, when he thinkes to *ſhame another*. Neither have they power to hurt *us*; *ſtrong malice* in a *weake breaſt*, is but like a *heavy houſe* built upon *ſlender crutches*.

True, they conceit of their *ſlanders* as the *Pope* of his *cenſures*, who if he put a *Traytor* into the *Rubricke*, he is preſently a *Saint in heaven*; if he curſe, or excommunicate a Chriſtian, he muſt needs be *inroled in hell*: but we know their words, meere Idols, which as the *Apoſtle* witneſſeth, *are nothing in the world*; and; therefore trouble not thy ſelfe about them. What need had *David* to loade himſelfe with an unneceſſary *weapon*? one *ſword* can ſerve both his enemy and him; *Goliahs* owne weapon ſhall ſerve to behead the Maſter: ſo this mans owne *tongue* ſhall ſerve to accuſe himſelfe, and acquit thee. Yea, as *David* had *Goliah* to beare his ſword for him; ſo thy very enemy ſhall carry for thee both

both *sword* and *sheild*, even sufficient for defence, as well as for offence.

Wherefore in these cases it hath beene usuali for *Gods people*, to behave themselves like *dead Images*, which though they be rayled on, and reviled by their *enemies*, yet *have eares, and heare not*; *mouthes, and speak not*; *hands, and revenge not*; *neither have they breath in their nostrils*, to make reply: *Psal.* 115. 5 6, 7. If you will see it in an example, looke upon *David*; hee was as *deafe* and *dumbe* at *reproach*, as any *stocke*, or *stone*. *They that seeke after my life* (saith he) *lay snares, and they that goe about to doe me evill, talke wicked things all the day*, (sure it was their *vocation* to *backbite* and *slander*) *but I was as deafe, and heard not*; *& as one dumbe, which doth not open his mouth. I was as a man that heareth not, and in whose mouth are no reproofes*, *Psal.* 38. 12, 13. This innocent Dove was also as wise as a Serpent, in stopping his eares and refuseing to heare the voyce of these blasphemous Inchanters, charmed they never so wisely.

And as their words are to be contemned by us, so are their challenges to fight. When a *young Gallant* would needs picke a *quarrell* with an *ancient tryed Souldier*, whose *valour* had made him *famous*: it was generally held, that he might *with credit refuse to fight* with him, untill his worth should be knowne *equivalent* to his: saying, your *ambition* is to win *honour upon me*, whereas I shall receive nothing but disgrace from you. The *Goshawke* scornes to *fly* at *Sparrowes*: Those noble *Dogs* which the *King of Albany* presented to *Alexander*, out of an overflowing of *courage, contemned* to encounter with any *Beasts*, but *Lyons*, and *Elephants*: as for *Stagge* wilde *Boares*, and *Beares*, they made so little account of, that *seeing them*, they would not so much as *remove* out

of

of their places. And so the *Regenerate man*, which *fighteth* daily with their *King*, *Satban*: scornes to *encounter* with his servant and slave, the *Carnall man*. And this is so far from detracting, that it addes to his *honour*, and shewes his *courage* and *fortitude*, to be right *generous* and *noble*.

Againe secondly, the *wager is unequall*, to lay the *life of a Christian* against the *life of a Ruffian*, (and the blind sword makes no *difference of persons*) *the one* surpassing *the other*, as much as *Heaven*, *Earth*; *Angels*, *men*; or *men*, *beasts*: even *Aristippus* (being *derided* by a *fearelesse souldier*, for *drooping in danger of shipwracke*) could answer, thou and I have not the like cause to be *afraid*: for thou shalt onely lose the *life of an Asse*, but I; the *life of a Philosopher*. The consideration whereof, made *Alexander* (when he was commanded by *Philip* his Father to wrastle in the games of *Olympia*) answer, he would, if there were any *Kings* present *to strive with* him, else not; which is our very Case: and nothing is more worthy our *pride*, than (that which will make us *most humble*, if we have it) that we are *Christians*. When an *Embassadour* told *Henry the fourth* that Magnificent *King of France*, concerning the *King of Spaines* ample Dominions; First said hee; he is *King of Spaine*: is he so? saith *Henry*; and I am *King of France*: but said the other, he is *King of Portugall*; and I am *King of France*, saith *Henry*; He is *King of Naples*; and I am *King of France*: He is *King of Sicily*; and I am *King of France*: He is *King of Nova Hispaniola*; and I am *King of France*: He is *King of the West Indies*; &c. I, said *Henry*, am *King of France*: He thought *the Kingdome of France* onely, equivalent to all those Kingdomes. The *application* is easie, the *practise* usuall with so many, as know themselves *heires apparent*, *to an immortall Crowne of glo-*

ry.

ry. And as touching their *future estate*, *Fret not thy selfe* (saith *David*) *because of the wicked men, neither be envious for the evill doers, for they shall soone be cut downe like grasse, and shall wither as the green herb*, *Psa.* 37. 1, 2. This doth excellently appeare in that *remarkable example* of *Samaria*, besieged by *Benhadad*, and his *Host*, 2. *Kings* 7 6, 7. As also in *Haman* who now begins to *envy*, whete haile an houre since he had scorned: as what could so much vex that insulting *Agagite*, as to be made a *Lacque* to a dispised *Iew*? yea not to mention that which followed, stay but one *houre* more, the baseſt *slave* of *Persia* will not change conditions with this great *favourite*, though he might have his *riches* and former *honour* to boot!

I might instance the like of *Pharoah*, *Exod.* 15. *ver.* 9. 10, 19. *Senacharib*, *Esa.* 37. *vers.* 36, 37, 38. *Herod*, *Acts* 12. *vers.* 22, 23. and many other, but *experience* shewes that no man can sit upon so high a *Cogue*, but may with turning prove the *lowest* in the *Wheele*; and that *pride* cannot climbe so *high*, but *justice* will sit above her. And thus are they to be contemned and pitied *while they live*; and *when they dye*.

3. After death, *the Lord knoweth how to deliver the godly out of temptation* (saith *Peter*) *and to reserve the unjust unto the day of judgement to be punished*, 2 *Pet.* 2. 9. Alas, were thy Enemy sure to injoy more Kingdomes than ever the *Devill* shewed *Christ*: to bee more healthfull than *Moses*; to live longer than *Methuselah*: yet being out of Gods favour, this is the end, to have his Body lye hid in the silent dust, and his Soule tormented in *Hell fire*. And upon this consideration, when *Dionysius* the Tyrant had plotted the death of his *Master Plato*, and

was defeated by *Platos* escape out of his Dominions; when the *Tyrant* desired him in writing not to speake evill of him, the *Philosopher* replyed: That *hee had not so much idle time, as once to thinke of him, knowing there was a just God would one day call him to a reckoning.* The *Moone* lookes never the paler when *Wolves* howle against it; neither is she the slower in her motion, howbeit some *Sheepheard* or *Lyon* may watch them a good turne. Wherefore saith Saint *Gregory*, pray for thine enemies; yea, saith Saint *Paul*, be gentle toward all that doe thee evill, and *instruct them with meekenesse, proving if God at any time will give them repentance that they may know the truth, and come to amendment of life, out of the snare of the Devill, of whom they are taken prisoners to doe his will*, 2 *Tim.* 2. 25 26. Which thing himselfe had formerly found of force, for with that contrary breath, I meane that one prayer which Saint *Steven* made at his death, he was of a *foe* made a *friend*, of a *Saul* a *Paul*, of a *Persecutor* a *Preacher*, of an *impostor* a *Pastor*, a *Doctor* of a *seducer*, of a *Pirat* a *Prelate*, of a *blasphemer* a *blesser*, of a *theefe* a *shepheard*, and of a *Wolfe* a *sheep* of *Christs fold*.

4. And lastly, if we consider our owne future estate, we have no lesse cause to contemne their *evill words*; for it is not materiall to our *well* or *ill* being, what censures passe upon us; the tongues of the living availe nothing to the *good* or *hurt* of those that lye in their *graves*; they can neither diminish their joy, nor yet adde to their torment (if they find any.) there is no Common *Law* in the *New Jerusalem*; their truth will be received, though either *plaintiffe* or *defendant* speakes it, Yea, there shall be a *resurrection* of our credits, as well as of our bodies. Nay, suppose

suppose they should turne their words into *blowes* and (in stead of using their *tongues*) take up their *swords* and kill us, they shall rather pleasure than hurt us. When *John Baptist* was delivered from a double prison, of his owne, of *Herods*, and *placed in the glorious liberty of the Sonnes of God*, what did he lose by it? His *head was taken off*, that it might be *crowned with glory*; he had no ill bargaine of it, they did but hasten him to *immortality*: and the Churches dayly *prayer* is, *Come Lord Jesus, come quickly*. Yea, what said blessed *Bradford*? *In Christs cause to suffer death, is the way to Heaven on horse-backe*; which hath made some even slight the sentence of *death*, and make nothing of it. It is recorded of one *Martyr*, that hearing the sentence of his *condemnation* read, wherein was expresst many several *tortures*, of *starving, killing, boyling, burning, & the like*, which he should suffer; he turns to the *people*, and with a *smiling countenance* sayes; *And all this is but one death*: and each Christian may say (of what kinde soever his sufferings be) *The sooner I get home, the sooner I shall be at ease*. Yea, what ever threatens to befall him, hee may answer it as once that noble *Spartan*, who being told of the death of his *Children*, answered. I knew well they were all begot *mortall*. Secondly, that his goods were *confiscate*, I knew what was but *for my use*, was not mine. Thirdly, that his *honour* was gone, I knew no *glory* could be *everlasting* on this miserable *Earth*. Fourthly, that his *sentence* was to *dye*; that's nothing, *Nature* hath given *like sentence both of my condemners and me. Wicked men* have the advantage of the way, but *godly men* of the end. Who *feare not death*, because they *feared God in their life*.

So we see the *cudgell* is not of use, when the *Beast*

but onely barkes: nay tell me, how wouldest thou indure *wounds for thy Saviour*, that canst not indure *words for him*? if when a man *reviles thee* thou art impatient, how wouldest thou *afford thy ashes to Christ*, and write *patience* with thine owne *blood*?

CHAP. XXV.

That their expectation may not bee answered.

3. BEcause he will not answer his *enemies expectation*; in which kinde he is revenged of his *enemy*, even while he refuseth *to revenge himselfe*. *For as* there is no such *greif* to a *Jester* or *Jugler*, as when he doth see that with all his *jests*, *trickes* & *fooleries*, hee cannot move mirth, nor change the *countenances* of them that *see* and *heare* him; so there can be no greater *vexation* to a wicked and *malicious enemy*, than to see thee no whit *grieved* nor *moved* at his malice against thee; but that thou dost so beare his injuries, as if they were none at all. Yea, he which makes the *tryall* shall finde that his enemy is *more vexed with his silence*, than if he should *returne like for like*.

Dion of *Alexandria* was wont to take this *revenge* of his *enemies*; amongst whom there was one, who perceiving that by injuring and reviling of him hee could not move him to *impatience*, whereby he might have *more scope to raile*; went and made away with himselfe, as *Brusonius* reports. And *Montaigne* tels us of a *Citizen* that having a *Scould to his Wife*, would play on his *Drum* when shee *brawled*, and rather seeme to be *pleased* with it, than *angry*; and this

this for the present did so mad her, that she was *more vexed with her selfe, than with him*: but when shee saw how it succeeded, and that this would not prevaile, in the end it made her quite leave off the same, and prove a *loving wife*, that so shee might overcome him with kindnesse, and winne him to her *bow*, by *bending* as much the other way; that so like a *prudent Wife*, she might command her *Husband by obeying*. And whosoever makes the tryall, shall finde, that *Christian patience*, and *magnanimous contempt*; will in time either *draine the gall out* of bitter spirits, or *make it more overflow* to their owne disgrace.

At least it will *still the barking tongue*, and that alone will be *worth our labour*.

Satan and his *instruments* cannot so *vex us with sufferings*, as we *vex them with our patience*. It hath been a *torment to Tyrants*, to see that they were no way able, either with *threats* or *promises*, *kindnesse* or *cruelty*, to make the *Christians yeeld*: but that they were as *immoveable as a Rock*; it being *true* of them which is but *fained* of *Jupiter*; namely, that neither *Juno through her riches*, nor *Mercury through his eloquence*, nor *Venus through her beauty*, nor *Mars through his threats*, nor all the *rest of the gods*, though they *conspired together*, could pull him *out of Heaven*. Neither feared they to *dye*, knowing that death was but their passage to a state of immortality. But to goe on; *you cannot anger a wicked man worse than to doe well*, yea, he *hates* you more bitterly for this, and the credit you gaine thereby, then if you had *cheated him of his patrimony* with *your owne discredit*: nor doe they more *envy our grace*, than they *rejoyce to see us sinne*: For what makes *God angry*,

makes them merry. And they so *hunger* and *thirst* after our *discredit*, that should we through passion but overshoot our selves in returning like for like, or in *doing* more than befits us, they would *feed themselves* with the report of it: for like flesh flyes our *wounds* are their chiefe nourishment, and nothing so glads their *hearts*, or opens their *mouthes*, with insolency and triumph.

Besides what is scarce thought a *fault in other men*, is held in us a *haynous crime*: When they could not accuse *Christ of sinne*, they accused him for companying with *sinners*, and doing good on the *Sabboth-day*. When the *Rulers* and *Governours* could finde no fault in *Daniel* concerning the Kingdome, hee was so faithfull, they alleadged his *praying to God*, and brought that within compasse of a *Premunire*, *Dan.* 6. 4. 13.

The *World* is ever taxing the least fault (yea no fault, or rather the want of faults) in the *best men*, because one imaginary cloude in a *just man*, shall in their censure darken all the starres of his *graces*; yea the smallest spot in his *face*, shall excuse all the *sores* and *ulcers* in their bodyes: so that by answering their expectation, or by returning like for like; we shall both *wrong our selves*, and *pleasure them*; which is like the setting of a mans owne *house on fire* through carelessnesse, in which case he not only *beares the losse*, and *scorches himselfe* in it, but must give *five pounds to the Sheriffe* also, if it be in London. So that the best answer is either *silence*, or *laughter*; or if neither of these will doe, a *Cudgell*. The *best answer* to words of scorne and petulancy, saith learned *Hooker*, is *Isaac's Apologie* to his brother *Ismael*; the *Apologie* which patience and silence make, (*no Apologie*) and we have our *Saviours* president

preſident for it: for when *falſe witneſſes* roſe up and *accuſed him falſely* before the *Prieſts*, *Scribes*, and *Elders*, it is ſaid that *Jeſus held his peace*: that infinite wiſedome knew well, how little ſatisfaction there would bee in anſwers, where the *Sentence* was determined: where the *Iudge* is *unworthy*, the *Queſtion captious*, *words bootleſſe*, the beſt anſwer is ſilence. Let our *Anſwer* then to their *Reaſons* be, *No*; to *their ſcoffes*, *nothing*. And yet, when the *ſlanders* which light on our *perſons*, rebound to the diſcredit of our *profeſſion*, it behoveth us not to be ſilent in anſwering truly, whenas our adverſaries are *eloquent* in objecting *falſely*. An indignity which onely toucheth our *private perſons*, may be diſſembled; as *Auſtine* repyed to *Petillian*, *Poſſumus eſſe in his copioſi pariter, ſed nolumus eſſe pariter vani*. But in the other caſe, the *retorting* of a poyſoned *Weapon* into the adverſaries owne *breaſt*, is laudable.

It is the weakneſſe of ſome *good natures* (the more is the pitty) to grieve and to be angry at wrongs received, and thereby to give *advantage* to an *enemy*. But what would *malice* rather have, than the *vexation* of them whom it *perſecutes*? We cannot better *pleaſe an adverſary*, than by *hurting our ſelves*: and this is no other than to *humour envie*, *to ſerve the turne of thoſe that maligne us*, and *draw on that malice*, whereof we are *already weary*: whereas *carelеſneſſe puts ill will out of countenance*, and makes it *with-draw it ſelfe in a rage*, as that which doth but *ſhame the Author*, *without hurt of the Patient*. In a cauſeleſſe wrong, the *beſt remedy* is contempt of the Author.

CHAP. XXVI.

Because it is for our credit to be evill spoken of by them, and would be a disparagement to have their good word.

3. Reasons joyntly respecting our selves and our enemies are two.

Because it { 1 Were a *disparagment* to have their good word. 2 Is the *greatest praise* to be *dispraised* of them.

THese *two reasons* being neere of kinne, in speaking of them, I will cast *both* into the similitude of a Y, which is *joyned* together at one *end*, *branch't* in the *middle*. And first to joyne them both together.

The *condemnation* and *approbation* of *wicked men*, is equally *profitable* and *acceptable* to *good men*: for every word they speake of the conscionable, is a *slander*, whether it be good or evill: whether in *praise* or *dispraise*, his very *name* is *defiled* by comming into their *mouthes*, or if this doe not hold in all cases, yet (as a *Reverend Divine* saith) it is a *praise to the godly*, to be *dispraised of the wicked*; and a dispraise to be praised of them: their *dispraise is a mans honour*, their praise *his dishonour*: so that when *deboished persons* speake ill of a man, especially their *Minister*, *the worse the better*; for to be well spoken of by the *vitious*, *and evill by the vertuous*; to have the *praise of the good*, and the *dispraise of the bad*, is all one in effect, as *Salomon* sheweth; *They that forsake the Law* (saith he) *praise the wicked*; *but they that keepe the Law*, *set themselves against them*, *Prov.* 28. 4.

Thus much of both *Reasons joyntly*, now of each *severally*,

verally, and firſt. That it is a *diſparagement to a godly man to be well ſpoken of by the wicked.*

When it was told *Antiſthenes*, that ſuch an one who was a *vitious* perſon, ſpake good *words of him* he anſwered, *What evill have I done, that this man ſpeakes well of me?* To be praiſed of *evill* men (ſaith *Bion* the Philoſopher) is as *evill*, as to be praiſed for *evill doing*: For ſuch like *Garlicke*, ſuck only the *ill vapours* from all they come neere. Out of which conſideration, our *Saviour Chriſt* rejected the *evill ſpirits teſtimony*, which though it were *truth*, yet he would not ſuffer the *Devill* to ſay, *Thou art the Chriſt the Sonne of God*, or *that Holy One*; but rebuked him ſharply, and injoyned him to hold his peace, *Luke* 4. 35. No he would not ſuffer the Devils at another time to ſay, That they knew him, *Verſ.* 41. And good reaſon, for he knew that the *Devils* commendations would prove *the greateſt ſlander* of all. Neither would Saint *Paul* ſuffer that maid which had a *ſpirit of Divination*, to ſay, he was *the ſervant of the moſt High God*, *which ſhewed them the way of Salvation*, *Acts* 16. 17 18. well knowing that *Sathan* did it to this end, that by his *teſtimony* and *approbation*, he might cauſe them (which formerly beleeved his Doctrine) to *ſuſpect him* for an *Impoſter* and *Deceiver*, and that he did his *miracles* by the helpe of ſome *Familiar ſpirit*. And indeed, if the *good report of wicked men*, who are ſet on worke by *Sathan*, did not derogate from the godly, or from the *glory of God*, *Sathan* ſhould be divided againſt himſelfe: *and if Sathan be divided againſt himſelfe*, ſaith our Saviour, *how ſhall his Kingdome ſtand?* Now wee know he ſeeketh to *advance his Kingdome* by all poſſible meanes, and conſequently in this.

Wherefore if wee enjoy any wicked mans love, and

and have his *good word*, we may justly *suspect our selves* are faulty in one kinde or other; for it's sure he could not doe so, except he saw *something in us like himselfe*. If every thing were *unlike him*, how is it possible he should love us? *Difference breeds disunion*, and sweet congruity is *the Mother of love*. This made *Aristotle* when a *Rakeshame* told him, he would rather be *hanged by the neck*, than be *so hated of all men as he was*, reply, And I would be *hanged by the neck*, ere I would bee *beloved of all, as thou art*; And *Phocion*, to aske, *when the people praysed him, What evill have I done?* It was a *just doubt in him*, and not an unjust in any that are vertuous like him; which occasioned *Luther* to say, I would not have the glory and fame of *Erasmus*: my greatest feare is the prayses of men. Yea, their reproaches and evill speeches are to me, matter of great joy. And another, *their hatred I feare not*, neither do I *regard their good will*.

Secondly, *a wicked mans tongue* is so farre from being a slander, that it makes *for our credit, to be evill spoken of* by them. *To be evill spoken of by wicked men*, saith *Terence is a glorious and laudable thing*; and another, *It is no small credit: with the vile, to have a vile estimation*. As a *wicked* mans *glory is in his shame*, so the *godly* mans *shame* (for doing good) *is his glory*: and to be *evill spoken of for Well-doing*, is *peculiar to good men*; as *Alexander* used to speake of *Kings*. Yea, saith *Epictetus*, *It is the highest degree of reputation, for a man to heare evill when he doth Well*. And *Job* is of his judgment, which makes him say, *If mine adversary should write a booke against me, would I not take it upon my shoulder, & bind it as a Crown unto me? Yes, I would &c Job* 31. 35, 36, 37. And who haveing the *use of Reason*. (especially sanctified) will not conclude, that *Religion & Holines must needs be an excellent thing, because it hath*

such

ſuch enemies as *Wicked men*, and wicked ſpirits? What ſaith that *Ethnick* in *Seneca*, in this behalfe? *Men ſpeake evill of mee, but evill men: It would grieve mee if Marcus Cato, if Wiſe Lælius, if the other Cato or either of the Scipioes, ſhould ſpeake ſo of me*, but this as much comforts me: for to be diſliked of evill men is to be praiſed for goodneſſe.

And *Luther* the like: I rejoyce ſaith he, that Sathan ſo rages and blaſpheames: it is likely I doe him, and his Kingdome the more miſchiefe; whence *Ierom* told *Auſtin*, it was an evident ſigne of glory to him, that all *Hereticks* did hate and traduce him. Indeed, to heare that a good man ſpeak's evil of us (as its poſſible (though rare) for him to credit a falſe report, and to crediting it, to *report it too*) go's to the very *heart*, & fetcheth from thence teares into the eyes; and into the *mouth words of paſſion*, and *admiration*: as when *Ceſar* ſaw that *Brutus* was one of them that helped to *ſtab* him with bodkins in the *Senate houſe*, he cryd out, And art thou there my *Son*! but if a hundred other men do the ſame, *if wiſe, we value it not*. Why? *O happy art thou*, ſaith *Picus Mirandula*, *who liv'ſt wel amongſt the bad; for thou ſhalt either win them or ſilence them, or exaſperate them: if thou win them thou ſhalt ſave their ſoules, & add to thine own glory if thou ſilence them: thou ſhalt diminiſh of their torment, and prevent the contagion of their ſin; If thou exaſperate them thereby to hate & traduce thee for thy goodneſſe, then moſt happy; for thou ſhalt not onely be rewarded according to the good which thou do'ſt, but much more according to the evill which thou ſuffer'ſt.* And S. *Peter*, *If any man ſuffer as a Chriſtian*, (that is for righteouſneſſe ſake) *let him not be aſham'd; but let him glorifie God in this behalfe*, 1 *Pet.* 4. 15, 16. The reaſon is given by S. *Auſtin*, with whō *this ſpeech was frequēt they that backbite me & do againſt their wils increaſe my honour both*

both with God, and good men. Alas, the *durty feet* of such *Adversaries*, the more they *tread* and *rub*, the more lustre they give *the figure graven in gold*; their causeless aspersions doe but *rub our glory the brighter.* And what else did *Judas*, touching *Mary*, when hee *depraved* her in our *Saviours* presence, for powring that *pretious ointment* on his *feet? John* 12. which was the onely cause, that in remembrance of her it should bee spoken to *her praise, whersoever the Gospell should bee preached throughout the whole world, Mar.* 14. 9. O what a glorious renowne did the *Traytors reproach* occasion her? like as the treason of *Pausanias*, augmented the fame of *Themistocles.*

Yea, their evill *report* may possibly inrich a man; A friend of mine came to *preferment* by being reproached for his *goodnesse*, in the presence of a religious Gentleman.

And this is the hurt which lewde men doe to the *godly*, if they are godly wise that heare them; when they thinke to tax, and *traduce*; they doe in truth commend us, and we may say of their *words*, as he said of good *fellowes*, the better the worse, and the *worse* the *better.*

Indeed, *swinish men* may beleeve their *mis-reports*, because they are *Judges*; which for the most part will enquire no farther, but beleeve at first: but the *wise* know their *tongues* to be no slander; yea, they will either smell out the *Serpents enmity* in the relator, or spy out in his lyes one *lame leg* or other; as lyes are rarely without. And indeed, if *ill tongues* could make men *ill*, *good men* were in a *bad taking.*

Now to make some *use of this point*: If the *language* of *wicked men* must be *read like Hebrew, backward*, and that all *good men* do so for the most part, it being a *sure rule*, that

that whosoever presently gives *credit to accusations*, is either *wicked* himselfe, or very *childish* in discretion; then let us count their *slanders*, *scoffs* and *reproaches* the most noble and *honourable badges and enfignes of honour and innocency* that can be: And in case we are told that any such person doth *raile* on us, let our *answer* be, he is not *esteemed*, nor his words *credited* of the meanest *beleever*, which understands any thing of *Sathans Wiles*.

Secondly, care not to have *ill men to speake well of thee*, for if thou wert *worse*, thou shouldst heare *better*; if thou wouldest be as *lewd* as they are, thou shouldest *never heare an ill word* from them.

Thirdly, looke not to have *every mans good word*, since some are as deeply *in love with vice*, as others are *with vertue*: Besides, a man may as well *draw* all the *aire* into his *mouth* with a *breath*, and keep it: as purchase *every mans good word*.

Indeed, if a man were able, and willing to be at the charge; he might stop their *mouthes with money*: for *Philip of Macedon* having given a great *reward* to one that *spake evill* of him, was after that *highly praised* by him, which made him conclude, that it *lieth in our selves*, and in our own power, either *to be well, or ill spoken of*; but this is not a *remedy of Gods prescribing*: besides, a man had *better endure the soare*, than be at such *cost* for a *Plaister*. And thus we see, that a man of a *good life* needeth not feare any who hath an *evill tongue*, but rather *rejoyce* therein; for he shall be praised of *Angels in Heaven*, who hath, by renouncing the *World*, eschewed the praises of *wicked men on earth*.

CHAP.

CHAP. XXVII.

Becauſe our enemies may learne, and be wonne by our example.

4. IN the fourth place, one reaſon why we beare *injuries* ſo patiently, is, That our *enemies and others* may learne and be wonne by our *example*, which oft prevailes more than *precept*: As; how many *Infidels* were wonne to the *Chriſtian Faith*, by ſeeing *Chriſtians* endure the flames ſo *patiently*? when their enemies were forc't to confeſſe, *ſlaine* they are, but not *conquered*. Thoſe whom *precepts* doe not ſo effectually move, we ſee them ſometimes induced by *examples*. *Sozomen* reports, that the devout *life of a poore captive Chriſtian woman*, made a *King* and all his *family*, imbrace the *Faith of Jeſus Chriſt*. *Euſebius* from *Clement* reports, that when a wicked *accuſer* had brought St. *James* to *condemnation*; ſeeing his *Chriſtian fortitude*, he was touched in *Conſcience*, confeſſed himſelfe a *Chriſtian*, and ſo was taken to execution with him: Where, after confeſſion and *forgiveneſſe*, they kiſſed, and prayed for each other, and ſo were *both beheaded* together. In the *Duell* of *Eſſendon*, betweene *Canutus*, and *Edmond Ironſide*, for the *prize* of the Kingdome of *England*: after long and equall *combate*, finding each others *worth* and *valour*, they caſt away their weapons, embraced, and concluded a peace, putting on each others *apparell*, and *armes*; as a ceremony to expreſſe the *atonement* of their mindes, as if they made *tranſaction* of their perſons one to the other; *Canutus*, being *Edmond*; and *Edmond*, *Canutus*. Wherefore *in all things* (ſaith *Paul* to *Titus*) *ſhew thy ſelfe an example of good workes*, *Tit.* 2. 7. Under

der the generall of good workes is included *Patience* as one maine speciall. *The servant of the Lord must not strive* (saith *Paul* to *Timothy*) *but must be gentle towards all men, suffering the evill men patiently, instructing them with meekenesse that are contrary minded, proving if God at any time will give them repentance, that they may know the truth*, 2 *Tim.* 2. 24, 25.

And it stands to good reason, for first every *Christian* is, or ought to be a *crucified man*.

Secondly, *Love* is Christs badge, the nature whereof is to *cover offences* with the *mantle of peace*.

And thirdly, *Religion* bindes us to *doe good* unto all, even our *enemies*; so resembling the *Sunne*, which is not scornefull, but lookes with the same *face* upon every *plot of earth*; not onely the stately *Pallaces* and pleasant *Gardens* are visited by his beames; but meane *Cottages*, but neglected *Boggs*, and *Moates*. And indeed, *sincerity* loves to be *universall*, like a *light in the window*, which not only gives light to them that are in the house, but also to *Passengers* in the *street*; well knowing that the whole earth, and every condition is *equidistant* from *heaven*: if God but vouchsafe to shew *mercy*, in which case who would not doe his utmost. *Aristippus* being demanded, why he tooke so patiently *Dionysius* spitting in his face, answered, *the Fishermen to take a little Gudgeon, doe abide to be imbrued with slime and salt water: And should not I, a Philosopher, suffer my selfe to be sprinkled with a little spittle, for the taking of a great Whale?*

The House of *God*, is not built up with blowes. A word seasonably given, after we have received an injury, like a *Rudder*, sometimes *steares a man* quite into another *course*. The nature of many men is forward *to accept of peace*, if it be offered them; and *negligent to sue for*

it

it otherwise: They can spend secret *wishes* upon that which shall cost them no endeavour: unlesse their enemy yeelds first, *they* are resolved to stand out: But if once their desire and *expectation* be answered, the least *reflection of this warmth* makes them yeelding and pliable: and that *endeavour* is spent to purpose, which either makes a *friend*, or *unmakes an enemy*. We need not a more pregnant example than the *Levites father in Law*, I doe not see him make any meanes for *reconciliation*: but when remission came home to his doore, no man could *entertaine* it more *thankfully*, seeing such a singular example of *patience*, and *good condition* in his Sonne. *Aristippus* and *Æschines*, two famous *Philosophers* being falne at variance: *Aristippus* came to *Æschines*, and sayes, shall we be friends againe? Yes, with all my heart, sayes *Æschines*: remember saith *Aristippus*, that though I be your elder, yet I sought for peace: true saith *Æschines*, and for this, I will ever acknowledge you, the more worthy man: for I began the strife, and you the peace. When *Iron* meets with *Iron*, there is a harsh and *stubborn* jarre; but let *Wooll* meet that *rougher mettle*, this yeelding turnes resistance into *embracing*: Yea, a man shall be in *more estimation* with his enemy, (if ingenious) having vanquisht him this way; then if he had never been his enemie at all. Thy greatest enemy shall if he have any spark of *grace*, yea if he have either *bowels* or *braines*, confesse ingenuously to thee, (as *Saul* once to *David*) *Thou art more righteous than I, for thou hast rendered me good, and I have render'd thee evill*; as what heart of stone could have acknowledged lesse; *Saul* would have kil'd *David*, and could not; *David* could have kil'd *Saul*, and would not? Besides the approbation of an enemy, (as one saith) is more than the testimony of a whole *Parish*, of

friends

friends, or neuters. And such a *conquest* is like that which *Evagrius* recordeth of the *Romans*, namely, That they got such a *victory* over *Cosroes*, one of the *Persian* Kings, that this *Cosroes* made a Law, That never after, any Kings of *Persia* should move war against the *Romans*. Actions salved up with a free *forgiveneſſe*, are as not done: Yea, as a *bone* once broken, is *stronger after* well *setting*; so is love after such a *reconcilement*.

Whereas by returning a bitter *answer*, he makes his enemies case his owne: even as a *mad dog biting* another dog, maketh him that is bitten become *mad too*.

But this is not all, for happily it may (and not a little) further *Gods glory*, and make *Satan* a loser: as thus let us shake off their *slanders*, as *Paul* did the *Viper*; and these *Barbarians*, which now conceive so basely of *Gods people*, will change their *mindes*, and say we are *pretty gods*; Yea, will they say surely theirs is a *good* and *holy*, and operative *Religion*, that thus changes and transformes them in to *new Creatures*. The hope whereof should make us thinke no *indeavour* too much. For if *Zopyrus* the *Persian* was content (and that *voluntarily*) to sustaine the *cutting* off his *nose*, *eares*, and *lips*, to further the enterprize of his Lord *Darius* against proud *Babylon*; what should a Christian be willing to suffer, that the Lord of *Heaven* and *Earths* cause may be furthered against proud *Lucifer*, and all the powers of darkneſſe? But suppose thy patient yeelding produceth no such effect, as may answer these or the like hopes; yet have patience still, and that for three reasons.

1. First, seeme you to *forget him*, and he will the sooner *remember himselfe*.

2. It oft fals out, that the end of *passion* is the be-

ginning of repentance. Therefore if not for *his sake*, yet at least for thy *owne sake*, be silent; and then in case thou *heareſt* further of it from *another*, ſtill *beware of him*, but *condemne him not*, untill thou heareſt his owne *Apologie*: for;

Who judgement gives, and will but one ſide heare;
Though he judge right, is no good Juſticer.

Or laſtly, if not for his *ſake*, nor *thine owne*, then for *Gods ſake* have patience: and *beare with him*, becauſe *his maker beares with thee.*

CHAP. XXVIII.

Becauſe they will not take Gods office out of his hand.

5. Reaſons in regard of God are three. The { 1, 2, 3 } hath reſpect to his { *Office.* / *Commandement.* / *Glory.* }

Reaſon,

1. BEcauſe he will not take Gods *office* out of his hand, who ſaith, *avenge not your ſelves, but give place unto wrath, for vengeance is mine and I will repay it*, *Rom.* 12. 19. *Peter* ſpeaking of our *Saviour Chriſt*, ſaith, *When he was reviled, he reviled not againe; when he ſuffered, he threatned not, but committed it to him that judgeth righteouſly*, 1 *Pet.* 2. 23. And the Prophet *David* of himſelfe, *I returne not reviling for reviling, for on thee, O Lord, doe I wait, thou wilt heare me, my Lord my God*; meaning, If I call to thee for a juſt revenge,

Pſal.

Psal. 38, 13, 14, 15. If the *Lord* see it meet that our *wrongs* should be *revenged* instantly, he will doe it himselfe; as he revenged the *Israelites* upon the *Egyptians*; and so that all standers-by shall see their fault in their *punishment*, with admiration. *Now I know*, saith *Jethro*, *that the Lord is greater than all the gods; for as they have dealt proudly with them, so are they recompenced*, *Exod.* 18, 11. And as once hee revenged *Davids* cause upon *Nabal*, For *about ten dayes after*, *the Lord smote Nabal that he dyed*, saith the Text: and it followes, when *David* heard that *Nabal* was dead, *he said*, *Blessed be the Lord, that hath judged the cause of my rebuke at the hand of Nabal, and hath kept his servant from evill; for the Lord hath recompenced the wickednesse of Nabal upon his owne head*, *1 Sam.* 25, 38, 39. And that infinite wrong of railing *Shimei*, being left to the Lord, hee did revenge it; in giving *Shimei* up to such *stupidity*, that hee ran himselfe wilfully upon his owne *deserved* and *shamefull death*.

Or if God doe it not himselfe by some immediate *judgement*, nor by the hand of the *Magistrate*; yet hee will see that *some other* shall doe it, though the wronged party be willing to put it up: as for example, *Samsons Father-in-Law*, for taking away his *wife*, and shee for her *falshood*, though they were not punished by him that received the wrong, yet the *Philistims burnt* both *her*, and *her Father*, *Judges* 15. Againe, though the *Philistims* were not punished by the *Timnite*, or his *daughter* whom they burnt with fire; yet they were by *Sampson*, who smote them *hip* and *thigh* with a mighty plague. *Judges* 15. From which examples we may draw this argument, If the *Lord* thus revenge the cause of mens particular, and

personall wrongs, much more will he revenge *his owne cause*: for in this case I may say to every *childe of God* which suffereth for *Religions sake*, as *Jahaziel* by the spirit of God said unto all *Judah* the inhabitants of *Jerusalem*, and King *Jehoshaphat*; *The battell is not yours, but Gods, wherefore you shall not need to fight in this battell, stand still, move not, and behold the salvation of the Lord towards you.* 2 *Chron.* 20. 15 17. Yea, it stands upon Christs honour to maintaine those that are in *his worke*; And Gods too, to defend such as *suffer for his sake*; and hee that traduceth, or any way wrongs thee, for thy goodnesse: his envy strikes at the *Image of God* in thee; because he hath no other way to extend his *malice* to the *Deity* it selfe; as is apparant by these *Scriptures* which will be worth thy turning to: *Psal.* 44. 22. & 69. 7. & 83. 2. to 10. *Prov.* 19. 3. *Rom.* 1. 30. *Matth.* 10. 22. & 25. 45. *Luke* 21. 17. *Zech.* 2. 8. 1 *Sam.* 17. 45. *Psal.* 74. 22, 23. *Acts* 5. 39. *Psal.* 139. 20. *Isay* 54. 17. 1 *Thess.* 4. 8. *John* 15. 18. to 26. *Numb.* 16. 11. *Saul, Saul*, saith Christ, seeing him make havock of the *Church*, *why persecutest thou me? I am Jesus whom thou persecutest*: *Acts* 9. 4. 5. and *Jesus* was then in Heaven. *Cain* imbrewes his hands in the *blood* of his owne brother, because he was *better*, and *better accepted* than himselfe: God takes upon him the quarrell, and indeed it was for his sake that *Abell* suffered.

Now if we may safely *commit our cause* and our *selves to God* in the *greater matters*: much more in *petty things*, as are evill words.

But, saith the *weake Christian*, I am so wronged, *reviled*, and *slandered*, that it would make a man speak, like *Aeneas* that *famous wrestler*, that never spake

before

before in his life. Answer, There is no such necessity.

For first: who ever was, that was not slandered?

Secondly: let him *speake* evill of thee; yet others shall not *beleeve* him: or if the *evill* and *ignorant* doe, yet report from *wise* and *good men* shall speake thee vertuous.

Yea Thirdly: though of some the *slanderer* be *beleeved* for a while; yet at last *thy actions* will outweigh *his words*: and the *disgrace* shall rest with the intender of the ill. The *constancy* of a mans *good behaviour* vindicates him from *ill report*.

Fourthly, there's no cause of thy *answering*; innocency needs not stand upon its owne justification; for *God* hath undertaken to *vindicate* it, either by *friends*, as when *Jonathan* and *Michol*, both *son* and *daughter* opposed, their own *Father* in his evill intents to take *Davids* part, and vindicate his *reputation*, 1 *Sam.* 19. 4. 5. 11. 12. or by *enemies*, as when *Pilate* pronounced him *innocent*, whom he *condemned* to die: which shewes that innocency cannot want abbetters: and when *Caiaphas* was forc't to *approve* that *Christ* in the *Chaire*, whom hee *condemned* on the *bench*. And when *Julian* was compelled to cry out, O *Galilean*, thou hast overcome. And when *Balaam* was forc't to blesse those for *nothing*, whom he was *hired* to *curse*. They that will *speake the evill* they should not, shall bee driven to *speake the good* they would not.

Or by *strangers* that stand by, as when young *Daniel* stept up to cleare *Susanna*, of that fowle aspersion.

Or lastly, by *himselfe*, as he often vindicated *Mary*; O holy *Mary*, I admire thy *patient silence*; thy *Sister*

blames thee for thy *piety*; the *Disciples* (afterwards) blame thee for thy bounty, and coſt, not a word falls from thy lips in a juſt vindication of thine *honour*, and *innocency*; but in an humble *taciturnity*, thou leaveſt thine anſwer to thy *Saviour*: How ſhould we learne of thee, when we are complained of for well doing; to ſeale up our *lippes*, and expect our righting from above! And how *ſure*, how *ready* art thou O *Saviour* to *ſpeake* in the cauſe of the *dumbe*! *Martha, Martha, thou art carefull, and troubled about many things; but one thing is needfull, and Mary hath choſen the better part.* What needed *Mary* to ſpeake for her ſelfe, when ſhee had ſuch an *Advocate*? ſhe gave *Chriſt* an *unction* of *thankefullneſſe*, he gave her an *unction of a good name*; a thing better than *ointment*; *Eccleſ.* 7. 1 Again, *the Leper* praiſeth *God*, *Chriſt* praiſeth the *Leper*.

True, ill *tongues* will be walking, but we need not *repine* at their *inſolency*; why ſhould we anſwer every *dog* that *barkes*, with *barking* againe?

But admit God ſhould omit to *revenge* thy cauſe, yet, revenge not thy ſelfe in any caſe: for by revenging thine owne quarrell, thou makeſt thy ſelfe, both the *Judge*, the *Witneſſe*, the *Accuſer*, and the *Executioner*? onely uſe for thy reſcue, *Prayer to God*, and ſay as *Chriſt* hath injoyned, *lead me not into temptation, but deliver me from evill*, *Matth.* 6. 13 and it ſufficeth. Yet if thou wilt ſee what *God hath done*, and what hee can and will doe, if there be like need: heare what *Ruffinus* and *Socrates* write of *Theodoſius*, in his *Warres* againſt *Eugenius*.

When this good Chriſtian *Emperour* ſaw the *huge multitude* that was comming againſt him; and that in the ſight of man there was apparent *overthrow* at hand, he gets him up into a *place eminent*, and in the *ſight of*

all

all the Army, falls downe prostrate upon the Earth, beseeching GOD, if ever he would looke upon a sinfull creature, to helpe him at this time of greatest need: whereupon there arose suddainly such a mighty wind, that it blew the Darts of the enemies back upon themselves, in such a wonderfull manner, that Eugenius with all his Host, was cleane discomfited; and seeing the power of Christ so fight for his people, was forced in effect to cry out, as the Ægyptians did, God is in the cloud, and hee fighteth for them.

No forces are so strong as the spirituall; the prayers of an Elias, are more powerfull than all the armies of flesh: which made the Queene-mother of Scotland confesse, that she feared more the prayers and fasting of Mr. Knox, and his assistants; than an Army of twenty thousand men.

Thus God either preventeth our enemies, as here he did; or delivereth his servants out of persecution, as hee did Peter; or else, if he crowneth them with Martyrdome, as he did Stephen; he will in his Kingdome of glory give them in stead of this bitter, a better inheritance; pro veritate morientes, cum veritate viventes.

Wherefore in this and all other cases, cast thy burthen upon the LORD, and say with the Kingly Prophet, I will lay me downe in peace, for it is thou Lord only that makest me dwell in safety, Psal 4 8.

CHAP. XXIX.

Because they have respect unto Gods Commandement.

2 BEcause they have respect unto *Gods Commandement*, who saith, *By your patience possesse*

your soules, *Luke* 21. 19. *Bee patient towards all men*, 1 *Thess.* 5. 14 And *Let your patient minde be known unto all men*, *Phil.* 4 5. More especially; *Let not the Sunne goe downe upon your wroth*, *neither give place to the Devill*, *Ephes.* 4 26, 27 From whence observe this by the way; that *he which lies downe in wrath hath the Devill for his bed-fellow*.

See, saith *Paul*, *that none recompence evill for evill unto any man*, 1 *Thess.* 5. 15. And againe, *Be not overcome with evill but overcome evill with goodnesse*, *Rom.* 12. 21. *Yea*, saith our Saviour, *Love your enemies*, *doe well to them that hate you*, *blesse them that curse you*, *and pray for them which hurt you*; *Luke* 6. 27, 28. And in case thine *enemy hunger*, instead of adding to his affliction, *give him bread to eate*; *if he thirst*, *give him water to drinke*; or else thou breakest Gods Commandement touching patience: *Prov.* 25. 21. *Rom.* 12. 20. and consequently art in the *sight of God* a *transgressour of the whole law*; and standest guilty of the breach of *every commandement*. *James* 2. 10, 11. We know the frantick man; though he be sober eleaven moneths of the yeare, yet if he rage one, hee cannot avoid the imputation of *madnesse*.

Now as *Gods Children* should dow hatsoever he commands, cheerefully & take whatsoever he doth, thankfully: so *God suffers* such wrongs to be, that he may *exercise thy patience*; and he *commands* thee to forgive those wrongs, that thou mayest *exercise thy charity*, & *approve thy sincerity*: Many say, *Lord*, *Lord*; but *if you love me* saith Christ, *keepe my Commandements*. It is an *idle Ceremony to bow* at the name of *Jesus*, except wee have him in our *hearts*, and honour him with our *lives*. *Phraates* sent a *Crowne* as a present to *Cæsar*, against whom he was *up in Armes*; but *Cæsar* returned it back

with

with this answer, let him returne to his obedience first, and then I'le *accept of the Crowne, by way of recognizance. God* admits none to *Heaven* (saith *Justine Martyr*) but such as can *perswade him* by their workes, that they *have loved him.*

And indeed, take a man that truly *loves God*, he will *easily be friends*, not *easily be provoked.* True, take him unexpectedly, he may have his lesson to seeke, (even hee that was the meekest man upon *Earth*, threw down that in a *sudden indignation*, which in *cold blood* hee would have *held faster than his life*, Exod. 32. 19.) but when he bethinkes himselfe what *God requires*, it is enough. When *Teribazus* a noble *Persian* was *arrested*, at first he *drew his sword*, and *defended himselfe*, but when they charged him in the *Kings name*, and enformed him they came from his Majesty, he yeelded *presently, and willingly.*

If then wee will *approve* our selves *true obediencia-ries*, let our *revenge* be like that of *Elisha's* to the *Aramites, in stead of smiting them, set bread and water before them*: Or like that of *Pericles*, who as *Plutarch* reports, when one had spent the *day* in *railing* upon him at his *owne doore*, least he should goe home in the darke, caused his man to *light him with a Torch.* And to doe otherwise is *Ammonite-like*, to entreat those *Embassadors* ill, which are sent in kindenesse and love: for these *afflictions* are *Gods Embassadors*, and to handle them ruffely, yea, to repine or grudge against them, *is to intreat them evill.* And certainly, as *David* tooke it not well when the *Ammonites* ill intreated his *Embassadours*; so *God* will not take the like well from thee, 1 *Chron.* 19. But secondly, as the *Law of God* binds us to this, so doth the *Law of Nature*: *Whatsoever you would that men should doe unto you, even so doe*

you

you unto them; *Matth.* 7 12. Our Saviour doth not say, doe *unto others*, as others do *unto you*; but as you would have others doe unto you. Now if wee have *wronged* any man, we desire that he should *forgive us*, and therefore we must *forgive him*. Nor would wee have any man traduce us behinde our backs: therefore S. *Austin* writ over his Table thus.

To speake ill of the absent, forbeare:
Or else sit not at table heere.

Lex Talionis was never a good Christian Law. If I *forgive* not, I shall not be *forgiven*, *Mar.* 11. 26. So to say of our *Enemies*, as *Sampson* once of the *Philistims*: even as they did *unto me*, so I have done *unto them*, is but an ill plea. For the *Law of God*, and the *Law of Nature* forbids it; and doth not the *Law of Nations* also? Yes, throughout the *whole world*: either they have no *Law*, or else a *Law to prohibit* men from *revenging themselves*. *Oppression or injury* may not be righted by *violence*, but by *Law*: (and to seek *revenge by Law*, when it is not expedient to passe it by, is *lawfull*) the redresse *of evill* by a person unwarranted, *is evill*.

Ob. But thou wilt say, *the Law* doth not provide a just *remedy* in *all cases* of injury, especially in *case of reproach* & *slander*, which is now the Christians *cheefe suffering*, or if in part it doth, yet he that is just cannot bee quit in *one Terme*, *or two*. Nay, if hee have right in a *Yeare*, it is counted *quick dispatch*, and he is glad that hee met with such a *speedy Lawyer*;

Ans. If thou know'st the *remedy* to be worse than the *disease*, I hope thou wilt leave it, and *commit thy cause to God*; who, (if thou wilt give him the like time) will *cleare thy innocency*, and *cost thee nothing*.

When we have suffered some evill, *the flesh*, *our owne wisedome*, like the King of *Israel*, 2 *Kings* 6. 21. will bid

us

us *returne evill* to the doer; but the *Spirit or wisedome of God*, like *Elisha*, opposeth, and bids us *returne him good*, notwithstanding his *evil*: But *the flesh* will reply, *he is not worthy to be forgiven*; but faith *the Spirit, Christ is worthy* to be *obeyed*, who hath *commanded* thee to *forgive him*. Now, whethers *counsell* wilt thou follow? It is not alwayes good to take *our owne counsell*; our owne *wit* often hunts us into the *snares*, that above all we would shun. We oft use *meanes of preservation*, and they prove *destroying ones*. Againe, we take *courses to ruine us*, and they prove *meanes of safety*. How many flying *from danger*, have met with *death*; and on the other side, found *protection* even in the the very jawes *of mischeif* that *God* alone may have the *glory*. It fell out to be part of *Mithridates misery*, that he had made himself *unpoysonable*. All *humane wisedome* is defective; not doth the *Fooles Bolt* ever misse: whatsoever *man* thinketh to do in contrariety, is by *God* turned to be an *helpe of hastning the end* he hath appointed him. We are governed by a power that we cannot but obey, *our minds* are wrought *against our mindes* to alter us. In briefe; man is oft his owne *Traytor*, and maddeth to undoe himselfe. Wherefore take the *Spirits* and the *Words* direction, Render *good for evill*, and not *like for like*, though it bee with an *unwilling willingnesse*: as the *Merchant casteth his goods over-board*; and the *Patient suffers his arme or legge to bee cut off*: and say with thy Saviour, *Nevertheless, not my will, but thy will be done*.

But yet more to induce thee hereunto; consider in the last place, That to *avenge* thy selfe, is both to *lose Gods protection, and to incurre his condemnation*. Wee may be said to be out of his protection, when we are *out of our way* which hee hath set us; he hath promised to *give his Angels charge over us, to keepe us in all our*

wayes

Wayes, *Psal.* 91. 11. that is in the *Wayes of obedience*, or the *wayes of his Commandements*. But this is one of the *Devils wayes*, a *way of sinne and disobedience*; and therefore hath no promise or assurance of *protection*: wee may *trust God*, we may not *tempt him*: if we doe, what *seconds* soever we get, *Christ* will not be our *second*. Where is no *commandement*, there is no promise; if we want his *Word*, in vaine we looke for his *ayde*. When we have *meanes* to keepe our selves, *Gods omnipotency* is for the present *discharged*. If *Eutichus* had falne downe out of a *saucy malipartnesse*, I doubt whether he had been *restored* by *S. Paul*, *Acts* 20. 9. *Wefties* and *strayes*, are properly due to the *Lord of the soyle*: and you know what the *Devill* said to our *Saviour*, *Luke* 4 6. which in a restrained sence is true. And therefore when one in *Gods* stead rebuked *Satan*, touching a *Virgin* whom he *possest at a Theater*, saying, how durst thou be so bold, as to enter *into my house*? *Satan* answers, because I found her in my house: as *Chrysostom* delivers it. I am sure *Dinah* fell into *soule hands*, when her *Fathers house* could not *hold her*: and *Sampson* the like, when he went to *Dalilah*; and *Jonah*, when he went to *Tarshish*, and the *seduced Prophet*, when he went *beyond his Commission*, set him by *God*: and many the like, who left the path of *Gods protection*, where the *Angels guard and watch*, to walke in the *Devills by-way of sinne* and *disobedience*. The *Chickins* are safe under the wings of their *mother*, and wee under the *providence* of our *Father*; so long as wee hold the tenure of obedience, wee are the *Lords Subjects*; and if we *serve him*, he will *preserve us*. A *Priest* might enter into a *Leprous* house without danger: because he had a calling from *God* so to doe, and we may follow *God* dry-shod through the *Red Sea*. Neither need wee vex our selves with *cares*, as if wee lived

lived at our owne *cost*, or trusted to our own *strength*: but when a man is falne to the state of an *Out-Law*, or *Rebell*; the *Law* dispenseth with them that *kill him*; because the *Prince* hath excluded him from the benefit of his *Protection*. Now this being our case, say there shall happen any thing amisse, through thy taking revenge, what mayest thou not expect to *suffer*, and in thy *suffering*, what *comfort* canst thou have? Whereas, *if God bring us into crosses, he will be with us in those crosses, and at length bring us out of them more refined.* You may observe, there is no such *Coward, none so valiant* as the *beleever*: without *Gods warrant* he dares doe nothing; with it, *any thing*. Nothing without it. Those saith *Basil* (to a great man that perswaded him to yeeld) who are trained up in the *Scriptures*, will, rather *dye in an holy quarrell*, than abate one *syllable of divine truth*. Nor would any solicite them to doe ill; did they rightly know them: for what *Cicero* speakes of *Cato* (viz. O gentle *Cato*, how happie art thou to have been such an one? that never man durst yet presume, to solicite thee in any dishonest cause, or contrary to duty) may be applyed to every Beleever, rightly so stiled. When the *Tormentors* of *Marcus Arethusius* (which laid to his charge the *pulling down* of an *Idolatrous Temple*) offered him his *pardon*, in case he would give so much as would *build it up again*, he refused it; and being further urged to give *one halfe*, hee still refused it: at last, being told that if he would give but a *little* towards it, they would release him; *he refused to give them so much as an halfe penny*: saying, no not an *halfe penny*; for it is as great wickednesse, said he, to *conferre one halfe penny*, in case of impiety, as if a man should *bestow the whole*. A good *conscience* being in the greatest *torture*, will not

give

give one *halfe penny* to the released, with hurt to his *conscience*: he scans not the weight of the thing, but the authority of the *Commander*; and such have no good *consciences*, that dare *gratifie Satan* in committing the least sinne, or neglect *God* in the *smallest precept*. The conscionable *Nazarite*, *Numb.* 6. did not onely make scruple of *guzling*, and *quaffing* whole *Flagons of Wine*, but of eating onely an husk, or a *kernell of the grape*: knowing the one was aswell forbidden as the other. Will any man eate *Poyson*, because there is but a little of it? A small *Bullet* may kill a man, aswell as a great one. *Goliah* was as much hurt by *Davids* little stone, as *Sampson* by the weight of a whole *house*. And *Ely* dyed aswell by falling backe in his *Chaire*, as *Jezabel* by being throwne downe from an *high window*. And what saith our *Saviour* to the *unjust Steward*? he that is *faithfull* in that which is least, is *faithfull* also in *much*, and he that is *unjust* in the least, is unjust also in much; *Luke* 16. 10. He that will *corrupt* his conscience for a pound; what would he doe for a thousand? If *Judas* will sell his Master for *thirty pence*; what would he not have done for the *Treasury*?

Alas, there are no *sinnes small* but *comparatively*. *These things* (speaking of *Mint* and *Cummin*) ought yee to have done, saith our *Saviour*, and not have left the other *undone*. *Luke* 11. 42. Wherefore it is with a *good* and *tender conscience*, as it is with the *Apple of the Eye*, for as the least haire or dust, grieves and offends that which the skin of the *Eye-lid* could not once complaine of; so a good and tender *conscience* is disquieted not only with *Beames*, but *Moates*, even such as the *World* accounts *trifles*; it straines not onely at *Cammels*, but *Gnats* also.

A ſincere *heart* is like a neate ſpruce *man*, that no ſooner ſpies the leaſt ſpeck or ſpot on his *garment*, but he gets it waſht or ſcrap't off: the common *Chriſtian*, like a naſty ſloven, who, though he be all ſoule and beſmeared, can indure it well enough: yea, it offends him that another ſhould be more neate than himſelfe. But ſuch men ſhould conſider, that though they have *large conſciences* that can ſwallow downe any thing, yet the ſincere and tender *conſcience* is not ſo wide. A ſtrait *ſhooe* cannot indure the leaſt pibble ſtone, which will hardly be felt in a wider; neither will *God* allow thoſe things in his *Children*, which he permits in his enemies: no man but will permit that in another *mans Wife* or *Child*, which he would abhorre in his owne. A box of *precious oyntment*, may not have the leaſt fly in it; nor a *delicate Garden*, the leaſt *weed*; though the *Wilderneſſe* bee overgrowne with them.

I know the blind *World* ſo blames the *Religious*, and their *Religion* alſo, for this niceneſſe; that they think them *Hypocrites* for it: but this was *Jobs comfort in the aſperſion of Hypocriſie*, my witneſſe *is in Heaven*, and my record *on high*. And as touching others that are offended, their anſwer is, *take thou O God* (who needeſt not our ſinne to further thy worke of *Grace*) *the charge of thy Glory*, *give us grace to take charge of thy Precepts*. For ſure we are, that what is abſolutely *evill*, can by no *circumſtance* be made *good*; *poyſon* may be qualified and become *medecinall*: there is uſe to be made of an *enemy*; *ſickneſſe* may turne to our better health, and death it ſelfe, to the *faithfull*, is but a *doore* to *life*, but *ſinne*, be it never *ſo ſmall*, can never be *made good*.

Thus you have ſeene their feare, but looke alſo upon

upon their *courage*, for they *more feare the least sin*, than the greatest *torment*.

All the feare of *Satan* and his *instruments*, *ariseth* from the want of the due *feare of God*: but the more a man *feares God*, the lesse he feares *every thing else*. Feare *God*, honour the *King*, 1 *Pet.* 2. 14, 17. He that *feares God*, doth but *honour the King*, he need not *feare him Rom.* 13. 3. the Law hath not power to smite the vertuous.

True, many have an *opinion not wise*, that *Piety*, and *Religion* abates *fortitude*, and makes *valour Feminine*: but it is a *foundation-lesse conceit*. The true *beleever feares nothing* but the *displeasure of the highest*, and *runs* away from *nothing but sin*.

Indeed he is not like our *hot-spurs*, that will *fight* in no *cause* but a *bad*; that *feare* where they should *not feare*, and feare not where they *should feare*; that feare the *blasts of mens breath*; and not the *fire of Gods wrath*; that feare more to have the *World call them Cowards* for refusing; than *God to judge* them *rebels* for undertaking: that tremble at the thought of a *Prison*, and yet not feare *Hell fire*: That can *governe Townes* and *Cities*, and let a silly *Woman over-rule them* at home; it may bee a servant or a *Childe*, as *Themistocles Sonne* did in *Greece*: What I *will*, said hee, my *Mother* will have done, and what my *Mother* will have, *my Father* doeth. That will undertake a long *journey by Sea* in a *Wherry*, as the desperate *Marriner* hoyseth saile in a *storme*, and sayes none of his *Ancestors* were drowned: That will rush fearlesly into *infected* houses, and say the *Plague* never ceizeth on *valiant blood*, it kills none but *Cowards*: That languishing of some *sickness*, will strive to drinke it away, and so make hast to dispatch both

Body

Body and *Soule* at once; that will runne on *high battlements*, gallop downe *steep hils*, ride over narrow Bridges, walke on weake Ice, and never thinke what if I fall? but what if I passe over and fall not?

No, he is not *thus fearelesse*, for this is *presumption* and *desperate madnesse*, not that courage and fortitude which ariseth from faith, and the true feare of God; but from *blindnesse* and invincible *ignorance* of their owne estate: as what thinke you? would any man put his *life to a venture*, if he knew that when hee dyed he should presently *drop into hell?* I thinke not. But let the beleeving Christian (who knowes hee hath a place reserved for him in *Heaven*) have a *warrant from Gods Word*; you cannot name the service, or danger that he will stick at. Nor can hee lightly faile of successe. It is observed that *Trajan* was never vanquished, because he never undertooke *warre* without just cause. In fine, as he is *most fearfull* to offend, so hee is *most couragious* in a good cause; as abundance of examples witnesse, whereof I'le but instance two, for *the time would be too short to tell of Abraham, and Moses, and Caleb, and David, and Gideon, and Barack, and Sampson, and Jephtha, and many others*; of whom the *Holy Ghost* gives this generall testimony, that by faith, *of weake, they were made strong, waxed valiant in Battell, turned to flight the Armies of the Aliants, subdued Kingdomes, stop't the mouthes of Lyons, quenched the violence of the fire, &c. Heb.* 11. 22. to 35. Nor will I pitch upon *Joshua*, whom neither *Cæsar*, nor *Pompey*, nor *Alexander the Great*, nor *William the Conquerour*, nor any other ever came neare, either for valour or victories: but even *Jonathan, before*, and the *Martyrs, after Christ*, shall

make it good. As what thinke you of *Jonathan* whom neither steepneſſe of *Rocks*, nor *multitude of enemies*, could diſcourage, or diſſwade from ſo unlikely an aſſault? Is it poſſible, if the *divine power of faith*, did not adde *ſpirit and courage*, making men more than men; that *two* ſhould dare to thinke of *encountering* ſo many thouſands? and yet behold *Jonathan* and his *Armour-bearer put to flight, and terrified the hearts of all the Philiſtims, being thirty thouſand Chariots, ſix thouſand Horſe-men, and Foot-men like the ſand of the Sea ſhore*, 1 *Sam.* 14 15 O divine power of *faith*! that in all attempts and *difficulties* makes us more than men, and regards no more *Armies of adverſaries*, than *ſwarmes of flyes*.

A *naturall* man in a project ſo unlikely, would have had many *thoughts of diſcouragement*, and ſtrong reaſons to diſſwade him, but his *faith diſſolves impediments*, as the *Sunne* doth *dewes*; yea, he *contemnes all feares*, over-lookes all *impoſſibilities*, breakes through all difficulties with a reſolute courage, and flyes over all *carnall obiections* with *celeſtiall wings*; becauſe the *ſtrength of his God*, was the ground of *his ſtrength* in God.

But ſecondly, to ſhew that their *courage* is no leſſe *paſſive*, than *active*; looke upon that Noble *Armie of Martyrs*, mentioned in *Eccleſiaſticall Hiſtory*, who went as willingly and *cheerefully* to the ſtake, as our *Gallants* to a *Play*; and leapt into them *beds of flames*, as if they had beene beds of *Downe*: yea, even *weake women*, and *young ſtriplings*, when with one daſh of a pen, they might have been *releaſed*. If any ſhall yet doubt which of the two (the *Religious* or *Prophane*) are moſt *valiant* and *couragious*; let them looke upon the demeanor of the twelve *ſpyes*, *Numbers* the 13.

and

and 14. Chapters; and obſerve the difference between the two faithfull, and true hearted, and the other ten: then will they conclude, that *Piety* and *Religion* doth not make men *Cowards*; or if it doe, that as there is no feaſt to the *Churles*, ſo there is no fight to the *Cowards*. True, they are *not ſoone*, nor *eaſily provoked*; but all the better, *the longer the cold fitt* in an Ague, *the ſtronger the hot fitt*.

I know men of the *Sword* will be loth to allow of this Doctrine: but truth is truth, *aſwell when it is not acknowledged*, as when it is: and experience tells us, that he who feares not to doe *evill*, is alwayes afraid to ſuffer *evill*. Yea the Word of God is expreſſe; that none can be truly valorous, but ſuch as are *truly religious*. *The wicked fly when none perſueth, but the righteous are as bold as a Lyon*: *Prov.* 28. 1. The reaſon whereof is, If they live, they know by whom they ſtand; if they dye, they know for whoſe ſake they fall.

But what ſpeake I of their not fearing *death*, when they ſhall not feare even the day of *Judgement*, 1 *John* 4. 17. Haſt not thou O *Saviour* bidden us *when the Elements ſhall be diſſolved, and the Heavens ſhall burn flaming about our eares, to lift up our heads with joy, becauſe our redemption draweth nigh*? *Luke* 21. 25. *to* 29. Wherefore ſaith the valiant *Believer*, come death, come fire, come whirlewind, they are worthy to be welcome that ſhall carrie us to immortality. Let *Pagans* and *Infidels* feare death, ſaith Saint *Cyprian*, who never feared God in their life, but let *Chriſtians goe* as travellers unto their native *home*; as Children unto their loving *Father*; willingly, joyfully. Let ſuch feare to dye, as have no hope to live a better life; well may the brute *beaſt* feare death, whoſe end of life is the

concluſion of their being: well may the *Epicure* tremble at it, who with his life looketh to loſe his *felicitie*: well may *ignorant* and *unrepentant* ſinners quake at it, whoſe *death* begins their *damnation*: well may all thoſe make much of this *life*, who are not ſure of a *better*; becauſe they are conſcious to themſelves, that this *dying life* will but bring them to a *living death*; they have all *ſowne in ſinne*, and what can they looke to *reape*, but *miſery*, and *vanity*? ſin was their *traffique*, and griefe will be their *gaine*; deteſtable was their *life*, and damnable will be their *deceaſe*.

But it is otherwiſe with the *Godly*, they may be *killed* but cannot be hurt; for even death (that fiend) is to them a *friend*, like the *Red Sea* to the *Iſraelites* which put them over to the *Land of Promiſe*: while it *drowned their enemies*. It is to the faithfull as the *Angels* were to *Lot*, who ſnatcht him out of *Sodome*, while the reſt were conſumed with *fire* and *brimſtone*. Every *beleever* is *Chriſts* betrothed *Spouſe*, and *death* is but a *meſſenger* to bring her home to her *husband*: and what chaſte or *loving Spouſe*, will not earneſtly deſire the *preſence of her Bridegroome*? (as Saint *Auſtine* ſpeakes) Yea, the *day of death* to them, is the *day of their Coronation*: and what *Princely heire* does not long for the day of his *inſtalment*, and rejoyce when it comes? Certainly it was the ſweeteſt *voice* that ever the *Theefe* heard in this life, when *Chriſt* ſaid unto him, *this day ſhalt thou be with me in Paradiſe*, *Luke* 23. 43. In a word, as death to the *wicked*, puts an end to their *ſhort joyes*, and begins their *everlaſting ſorrowes*: ſo to the *Elect*, it is the end of all *ſorrow*, and the *beginning of their everlaſting joyes*.

The end of their *ſorrow*; for whereas complaint of *evils paſt*, ſence of *preſent*, and feare of *future*, have ſhared

shared our lives amongst them ; *death* is

1. A *Supersedeas for all diseases*; the *Resurrection* knows no *imperfection*.

2. it is a *writ of ease*, to free us from *labour*, and *servitude*; like *Moses* that delivered *Gods people* out of *bonaage*, and from *brick-making* in *Ægypt*.

3. Whereas our *ingresse* into the world, our *progresse* in it, our *egresse* out of it, is nothing but *sorrow* (for we are borne *crying*, live *grumbling*, and dye *sighing*) death is a *medicine*, which drives away all these, for we shall rise *triumphing*.

4 It shall revive our *reputations*, and cleer our *names* from all *Ignominie* and *reproach*; yea, the more *contemptible* here, the more glorious *hereafter*. Now a very *Duellist* will goe into the *field* to seeke *death*, and finde *honour*.

5. *Death* to the *godly* is as a *Gaole delivery*, to let the Soule out of the Prison of the body, and set it free.

6. *Death* frees us from *Sinne*, an *Inmate* that (spite of our teeth) will Roust with us, so long as life affords it house-roome: for what is it to the *faithfull*, but the *funerall of their vices*, and the *resurrection of their vertues*.

And thus we see, that death to the Saints is not a penalty, but a remedy, that it acquits us of all our *bonds*, as *sickenesse*, *labour*, *sorrow*, *disgrace*, *imprisonment*, and (that which is worse than all) *sin*; that it is not so much the *death of nature*, as of *corruption*, and *calamity*. But this is not half the good it doth us; for it delivers us *up*, and lets us *into* such *joyes*, as *eye* hath not seene, nor *eare* heard, neither hath entred into the *heart* of man to conceive: 1 *Cor.* 2 9. Yea, a man may aswell with a coale, paint out the *Sunne* in all his

splendor, as with his pen, or tongue expresse; or with his heart (were it as deepe as the Sea) conceive, the fullnesse of those joyes, and sweetnesse of those pleasures, which the Saints shall enjoy at Gods right hand for evermore; *Psal.* 16. 11. *In thy presence is the fulnesse of joy, and at thy right hand are pleasures for evermore.* For quality they are pleasures; for quantity, *fulnesse*; for dignity, *at Gods right hand*; for eternity, for *evermore*: and *millions* of yeares *multiplyed* by *millions*, make not up *a minute* to this *eternity*.

Our dissolution is nothing else but *æterni natalis*; the birth-day of eternity, (as *Seneca* calls it, more truly than he was aware) for when we are borne, wee are mortall; but when we are dead we are immortall: yea, even their mortall wounds make the sufferers immortall; and presently transport us from the contemplation of felicity, unto the fruition. Whereas, if the corne of our bodies be not cast into the earth by death, we can have none of this increase: which is the reason, first, that we celebrate the memory of the *Saints*, not upon their *birth-dayes*, but upon their *death-dayes*; to shew how *the day of our death*, is better than the day of our birth: And secondly, that many Holy men have wisht for death; as *Jeremy*, *Job*, *Paul*, *&c.* As, who can either marvaile, or blame the desire of advantage? for the weary traveller to long for rest, the prisoner, for liberty, the banished, for home; it is so naturall, that the contrary disposition were *monstrous*.

And indeed it is our ignorance, and infidelity; at least our impreperation, that makes *death* seeme other than *advantage*. And looke to it, for he hardly mournes for the *sinnes of the time*, who longes not to be freed from the time of sinne: he but *little loves* his Saviour who is not willing to goe unto him: and is too fond of

of himself, that would not goe out of himself to God.

True, he that *beleeveth* will not make haste; *Isay* 28. 16. that is, he will not goe out by a back doore; seeke redresse by *unlawfull meanes*: for though *here* he hath his paine, and in *Heaven* hee lookes for his *payment*, yet hee will not make more haste than good speed. Though he *desires* to be *dissolved, and to be with Christ, which is best of all*: *Phil.* 1. 23, 24. Yet hee is *content to live*, yea, hee *lives patiently*, though hee *dyes ioyfully*: In his *wisedome* hee could chuse the gaine of death, but in his obedience he refuseth not the service of life: and it is to be feared, that God will refuse that soule which leaves the body before himself calls for it: as *Seneca* speakes (like a Divine.)

Now, what are we to learn: from this double lesson? but a *twofold instruction*; Is a calling a good warrant, and can it not want danger to goe *unsent*? is *death to the godly* no other then the *Brazen Serpent to the Israelites*; which was so farre from hurting them, that contrarily it healed them. And wouldest thou not feare *death*; (for to *labour not to dye* is *labour in vaine*, and *Kings* in this, are *Subiects*.)

First, *looke through death at glory*, as let but the unfolded *heavens* give way to *Stevens eyes*, to behold *Christ* in the *glory* of his *Father*; how willing is hee to ascend by that *stony passage*? *Act* 7. 56 59.

Secondly, *feare* to commit the *least sinne*, which is forbidden by so *great a God*, and suffered for, by so *loving a Saviour*.

Now *God* hath so farre forth *forbidden revenge*, that he hath *forbidden all kinde of hatred*, and *malice*; for the *Law* in every commandement is *spirituall*, and bindes *the heart* aswell as *the hand*; and to thy

Power thou haſt ſlaine him, whom thou *hateſt*: hee is alive, and yet thou haſt kil'd him, ſaith S. *Auguſtine*: and therefore theſe two *hatred* and *murther*, are coupled together as *yoake-fellowes*, in that long Teame of the *fleſhes* beaſtly workes, *which draw men to perdition*: *Rom.* 1. 29. *Gal.* 5. 21 and wherein doe they differ? but as the Father & the Sonne, or as Devill & evill, onely in a letter. Yea, ſaith *Chriſt*, in the places before quoted, *Love your enemies, doe well to them that hate you, overcome evill with good, &c. Luke* 6 27 *Rom* 12. 21. Be ſo farre from ſnatching Gods weapon out of his hand, that you rather maſter *unkindeneſſe*, with *kindeneſſe*.

And as this is Gods word, ſo hearing what the word ſpeakes, is an *eare-marke of Chriſts ſheepe*, as witneſſeth the chiefe *ſhepheard*; *John* 8. *Hee that is of God heareth Gods word*: and hee is of an uncircumciſed *eare*, and one of the Devils *Goates*, that wants this *marke*: for he *heareth it not, becauſe he is not of God*, *Verſ.* 47. Wherefore lay it to heart, loſe not the priviledge of *Gods protection*, by an unwarrantable righting of thy ſelfe: Doe not like the Foole, that *leapt into the Water, for feare of being drowned in the Boat*. But above all feares, *feare him, which, after he hath kil'd, hath power to caſt into hell*; *Luke* 12. 5. compare the preſent with the future, the action with the reward; thinke thou ſeeſt beyond pleaſing thy appetite, and doing thine owne will, *ſinne againſt God*: beyond that, *death*; beyond *death*, *judgment*; beyond *judgment*, *hell*; beyond that, no limits of time, or torments; but all caſeleſſe, and endleſſe. Thou cryeſt: *God be mercifull to me*; but be thou *alſo* mercifull to thy ſelfe: Feare God, feare ſinne, and feare nothing; for *ſinne is the ſting of all troubles*; pull out the *ſting*, and deride the *malice*

of

of the Serpent. Yea, have but Gods warrant for what thou goest about, and then let death happen, it shall not happen amisse; for the assurance of *Gods call* and protection, when a mans actions are warranted by the Word, will even take away the very feare of death: for, death (as a Father well notes) hath nothing terrible, but what our life hath made so. He that hath lived well is seldome unwilling to dye; life or death is alike welcome unto him; for hee knowes, whiles hee is here, God will protect him; and when he goes hence, God will *receive him*. I have so behaved my selfe (saith Saint *Ambrose* to the *Nobles of Millaine*) that I am not ashamed to live, neither having so good a Lord, am I *afraid to dye*. And old *Hilarion*, these seaventy yeares and upwards, thou hast *served the Lord*; therefore now *goe forth my soule with joy*, &c. Whereas he that hath lived wickedly, had rather *lose* any thing *even his soule, than his life*: whereby he tels us, though his tongue expresse it not, that hee expects a worse estate hereafter. How oft doth guiltynesse make one avoid, what another would wish in this case? Yea, *death* was much *facilitated* by the vertues of a well-led life, even in the *Heathen*. *Phocion* being condemned to *dye*, and the *executioner* refuseing to doe his office, unlesse he had twelve Drachmes paid him in hand; *Phocion* borrowed it of a *friend*, and gave it him: *ne mora fieret mortî*. Againe, *Cato* was so resolute, that he told *Cæsar*, hee feared his pardon, more than the paine he threatned him with. And *Aristippus*, as I take it, (though I may be mistaken) told the *Saylers* (that wondred why *he* was not, as well as *they*, afraid in a *storme*) that the *odds* was much; for they feared the *torments due to a wicked life*, and he expected the *reward of a good one*. Its a *solid* and *sweet reason*, being rightly *applyed*. *Vice*

drawes

drawes *death* with a *horrid looke*, with a *whippe*, and *flames*, and *terrors*, but so doth not *vertue*. Whence it was that *death was ugly* and fearefull unto *Cicero*; *wished* for, and *desired* of *Cato*, and indifferent to *Socrates*.

Objection. But a *violent* and painefull *death* is by farre, more *terrible* and *intollerable* than a *Naturall*.

Answer. Seldome have the *Martyrs* found it *so*, but often the *contrary*: which made them *kisse the wheele* that must *kill them*, and thinke the *stayres of the scaffold* of their Martyrdome, but so many *degrees of their ascent to glory*. Besides *Elias* his *fiery Chariot*, or they which stoned *Steven*, tooke no more from them, than an *ordinary sickneſſe* did from *Lazarus*; and let *death* any way *crumble* the *Body* to *dust*, the *Resurrection* shall *restore* it whole *againe*. Indeed if wee *live*; (and God by some *lingring sickneſſe*, shall in mercy stay till we *make us ready*) we shall *doe well*; but if we *dye* as the *Martyrs* did, halfe *burnt*, and halfe *blowne up*; we shall doe *better*. And thus much to prove that the Godly indure *reproaches* and perſecutions patiently, becauſe God *hath commanded them* ſo to doe.

CHAP. XXX.

That they are patient in ſuffering of wrongs, for Gods glory.

3. THe *Children of God* *are patient* in ſuffering *wrongs*, for Gods glory; leſt *Philoſophy* ſhould ſeeme more operative in her Diſciples, than *Divinity* in hers; leſt *Nature* and *Infidelitie*

Infidelitie ſhould boaſt it ſelfe againſt Chriſtianity. It is a ſaying of *Seneca*, *He that is not able to ſet light by a ſottiſh injury, is no Diſciple of Philoſophy.* And the examples before reheatſed ſhew, that *Socrates*, *Plato*, *Ariſtippus*, *Ariſtotle*, *Diogenes*, *Epictetus*, *Philip of Macedon*, *Dion of Alexandria*, *Agathocles*, *Antigonus*, *and Caſar*, were indued with *rare* and *admirable patience*; whereunto I will adde foure other examples: *Philip* of *Macedon* asking the Embaſſadors of *Athens* how he might moſt pleaſure them; received this anſwer, *It were the greateſt pleaſure to Athens that could be, if you would hang your ſelfe*; yet was not moved a jot, for all his *might* was anſwerable to his *patience*: why? hee cared not ſo much to *revenge the evill*, as to *requite* the *good*.

Polamon was not ſo much as appalled at the *byting of a Dog* that tooke away the brawne or *calfe of his leg*; nor *Harpalus* to ſee two of his *Sonnes* laid ready dreſt in a *ſilver Charger*, when *Aſtyages* had bid him to *Supper*. And laſtly, when it was told *Anaxagoras* (from the State) that he was *condemned to dye*, and that his Children were already executed, hee was able to make this anſwer. *As touching*, ſaid he, *my condemnation, nature hath given like ſentence both of my condemners and me*; *and as touching my children, I knew before that I had begot mortall creatures.* But what of all this? Let every naturall man know, that a continued *patience* may be different from what is goodneſſe: for as *Auſtin* well, there is no true *vertue*, where there is no true *Religion*; neither is it a *naturall meekeneſſe* which proceeds from a good conſtitution, nor a *morrall* meekeneſſe which proceeds from *good education*, and breeding; but *ſpirituall meek-*

neſſe

nesse which is a *fruit of the spirit*, *Galat.* 5. 22. to 25. That is the *subject of our discourse* and will carry away the *blessing*.

But to give them the utmost *advantage*, let the *vertues* of all these *Philosophers* be *extracted* into one *Essence*, and that *spirit* powred into *one man* (as *Zeuxis* pourtraying *Juno*, chose the five Daughters of *Croton*, out of all the *Agrigentine Virgins*, that from their severall *perfections*, he might compose one excellent, and most *beautifull picture*:) Yet this *Philosopher* must be acknowledged to fall *short* of a compleat *Christian* guided by the *Spirit of God*. Or if you will gather out of Histories the *magnanimity* of *Hector*, of *Alexander*, of *Cæsar*, of *Scipio*, and of *Scævola*, put them to the rest; yet for *patience* and *constancy*, they come not neare that one president laid downe in the example of that holy man *Job*, and other *servants of God* in succeeding ages; and that in *five* maine *particulars*,

1. One notable *difference* betweene the *patience of a Philosopher* and a *Christian*, is, They lacked a *pure heart*, truly *sanctified* by the *Holy Ghost*, which is the *Fountaine* of all well doing. Now if the *Fountaine* be *corrupt*, the *streames* cannot be pure; but the best of them were but in the *state of nature* unregenerate, and consequently *unreconciled to God in Christ*, and so *enemies* to him, *Rom.* 5 10. And our *persons* must first be *justified*, and accepted of *God*, before our *actions* can please him: as of necessity the *Tree* must be good, before it can beare good *fruit*. Yea, saith our *Saviour*, as the *Branch cannot beare fruit of it selfe*, except *it abide in the Vine*, *no more can yee*, *except you abide in mee*, *John* 15. 4. *Christian vertues* are not naturall; a man is no more borne with

Grace

Grace in his Soule, than with *Apparrell on his Backe*.

Againe, the best of our *Workes* are *imperfect*, and mingled with corruptions: and therefore cannot abide the examination of *Gods exact justice*; till they be covered with *Christs righteousnesse*, and their corruption washed away with his most *pretious blood*. Neither can those workes *please God*, which are *done without* him: for as it will be no excuse before *God*, when the matter of the worke is *ill*, to pleade the *goodnesse* of the heart: So, neither when the *heart is nought*, to pleade that the matter of the worke is good; as many notable examples prove, namely the *Jewes* urging God with their *fasting*, *Isay* 58. and yet sent away empty. And those *reprobates*, *Matth.* 7. who alleadge their *Preaching* in Christs name, *casting out Devills*, *&c.* but receiving that fearefull answer, *depart from mee yee workers of iniquity*, *I know you not*. As also *Cain*, whose *outward workes* in sacrificing, were the *same* with his *brothers*; and yet Saint *John* sayes, *Caines* workes were *evill*, and his *Brothers good*, which may serve to comfort *poore Publicans*, and confound all *Proud Pharisees*, as Saint *Austin* observes: *qui viret in foliis venit a radicibus humor*.

2. As the *Christian beares*, *iniuries patiently*, so hee doth it and all other performances in *knowledge* of, and in *obedience* to Gods *Word* and *Commandement*; which obedience also proceeds from a *true love of* God, and an *humble heart*: thinking when he hath done that, he falls far short of performing *his duty*. Whereas they had neither *knowledge* in, nor *love* to, nor the least respect of God, or his *word*, in their bearing injuries: and therefore as God said once to the *Jewes* in matter

matter of *Fasting*, have yee *fasted to me*? so hee will say to them in the matter of *suffering*, have yee *suffered in love and obedience to me*, and my *word*? no: but in love to your owne credit, and other the like *carnall* respects. And indeed, how can they expect a reward from God, when they have done him *no service*? If in bearing with, or *serving of men*, we serve our *selves*, and *seeke our selves* rather than God: when wee come for our reward, Gods answer will be, let him *reward you* whom yee have served; thou *servedst thy selfe*, therefore reward *thy selfe*, if thou wilt; for I never reward any service but mine owne. As, why will Christ at the later day remember, and reward the duties of *love*, and *liberality* done to men? but because they were done for his sake, and as to himselfe, *Matth.* 25.40. *Yee have done them unto me*, there is the cause of the reward. Whence it is, Saint *Paul* willeth *Christian servants*, yoaked with cruell *Heathnish* masters, to bee obedient unto them, *as unto Christ*; serving the *Lord*, and not men: *Colos.* 3 22, 23. 24.

3. What ever they did, or suffered, was either to *purchase fame* to themselves, or to *merit reward* by it; their aime and end was not *Gods glory*, but their owne *honour and glory*, and vertues are to be judged, not by their *actions*, but by their ends. Yea, they called vertue, *Bonum Theatrale*: as if a man would not be *vertuous* if hee had not *spectators* to take notice of him: but it is false, for *vertue* will be as cleere *in solitudine*, as in *Theatro*; though not so conspicuous: onely it may grow more strong by the observation, and applause of others; as an heat that is doubled by the *reflection*.

But, O the difference betweene these *naturall* and meere *morall* men, and a true *Christian*: the *Christian* loves

loves goodnesse for it selfe, and would be holy, were there no heaven to *reward* it; he does all, and *suffers* all, out of sincere affection, and a *zeale of Gods glory*, and the *Churches good*: *Matth.* 5. 16. to the end his name may bee *magnified*, and *others* wonne and *edified*. 1 *Pet.* 2. 12. as most fit it is, that the profit being *mans*, the *honour* should be Gods. And this his *sincerity* the rather appeares, in that he holds out, maugre all *opposition*, *disgrace*, *persecution*, *&c.* Whereas the other, like *Wind mills*, would not turne about to doe any good service, but for the *wind of mens praises*.

Now, it is one method to practice *swimming* with *Bladders*, and another to practise *dauncing* with *heavie shooes*. We read of some that in the *Monastery* could *fast whole dayes* together with ease, but in the *desart* they could not hold out untill *noone*; but their *bellyes* would be craving presently.

4. The one doth it in *faith*, which onely *crownes good actions*; for *whatsoever is not done in faith, is sinne*: *Rom.* 14. 23. *and therefore cannot please God*, *Heb.* 11. 6. the reason is this, If our best actions be not the *fruites of a lively faith*, they spring from *Ignorance* and *Infidelity*; as hearbes may doe from a *dunghill*. And its evident they have not faith; for how should they *beleeve* in him, of whom they have not *heard*? *Rom.* 10. 14.

And it were well if all that are meere civill and morall men would looke to the *Rock*, where out their *workes* are hewen; and to the *Pit*, where out they were *digged*: for God looketh at no *action* further, than it is the *worke of his spirit*, but the spirit is no where but in the *sonnes of God*: *Galat.* 4. 6. and no sonnes but by *faith* in *Christ*: *Galat.* 3. 26. So that *obedience* without *faith*, is but as the *shell* without the *kernell*, the *husk* without the *corne*, the *carkasse* without the soule, which the

the *Lord abhorres*, as the sacrifice of *Fooles*, *Isay* 66. 3. Whence it is, that all the *virtues of the Heathen* are called by Divines *splendida peccata*; shining or glistering sins, sins as it were in a *silken Robe*.

5. The sum of all *Morall Philosophy* is included in these two words, *sustaine*, and *abstaine*, and a *wicked* man may *restraine* evill as doe the *godly*; but here is the difference, *the one keepes in corruption, the other kills corruption.*

6 The *Philosopher*, and so all *civill* and *morall* men, can *forbeare*; the *Christian forgive*; they *pardon* their enemies, we *love* ours; pray for them, and *returne good for evill*: And if not, we no whit favour of Heaven. *For if you love them which love you,* (saith our Saviour) *what thankes shall you have? for even the sinners doe the same*: (such as see not beyond the cloudes of humane reason) *But I say unto you which heare, Love your enemies, blesse them that curse you, doe good to them that hate you, and pray for them which hurt you, and persecute you*: *Matth.* 5. 44. *Luke* 6. 27. 32, 33. shewing that if wee will ever hope for good out *selves*, we must returne good for evill unto others. In which words you may note a *triple injunction*, one to the *heart*, *the treasury of love*; another to the *tongue*, *loves interpreter*; the third and principall to the *hand*, *which is loves Factor*, or *Almoner*. Wherein our *Saviour* seemes to set *man* like a *Clocke*, whose master-*wheele* must not only goe right within, nor the *bell* alone sound true above; but the *hand* also point straight *without*: as for the motion and setting of the wheele within, he sayes to the heart, *love your enemies*: for the *stroke* and *sounding of the bell above*, he saith to the *tongue*, *blesse them that curse you*; and for the *pointing of the hand*, or *Index* without, he saith to the *hand*, *doe good to them that hurt you.*

Now,

Now, well may naturall men *sayle* with the *winde* of their naturall *passions*, and ortupt *affections*, in rendering *evill for evill*, but Christ the *Master*, and *Pilot* of his *Ship*, the *Church*; hath charged all *passengers bound for Heaven*, the *Haven* of their hope. & *Harbour* of their rest; like *Pauls Mariners*, *Acts* 27. to sayle with a contrary *winde and weather*, of doing *good* for *evill*: and like the *Disciples* on the *Lake* of *Genazareth*, *Rowe* through the raging *waves* of their enemies *reproaches*, with a *contrary breath*, not rendering *rebuke for rebuke*; *but contrarywise*, *to blesse*: 1 *Peter* 3.9 And the better to teach us this *lesson*, he practised it himselfe; adding *example to precept*: for his *word* and his *worke*, like *mercy* & *truth*, *met together*; his *precept* & his *practise*, like *righteousnesse* & *peace*, *kissed each other*: for when they in deviliſh *malice* sought nothing but his *condemnation*, he in *great love* went about the worke of their *salvation*: when they *shed* his *blood* to quench their malice, he *swet water* & *blood* to wash their soules. Yea, when the *Jewes* were *crucifying* of him, he at the same time (though the torments of his passion were *intollerable*, *incomparable*, *unconceiveable*) sollicited God for their *pardon* *Luk* 23. 34. Now his *prayer* could not but be efficacious, and a *pardon* for such *murtherers*, was no meane good turne. And this likewise is the *practice* of the *Saints* who strive to imitate their *Master* in all things which he did as man: S. *Steven*, at the instant, while his *enemies* were stoning of him, kneeled downe and *prayed*, *Lord lay not this sinne to their charge*, *Acts* 7.60. Where is one thing very remarkable; he *stood when he prayed for himselfe*, but *kneeled when he prayed for his enemies* hereby shewing the *greatnesse of their impiety*, which easily could not be forgiven, as also the *greatnes of his piety*. And indeed, as to render *good for good*, is the part of a

 and

man; & to render *evill for evill*, the part of a beast; & to render *evil for good*, the part of a *devil*; so to render *good for evill*, is only the part of a *Saint*: *be mercifull, as your heavenly Father is mercifull*. *Lu* 6 36. It were easie to abound in *examples* of this kind; how often did *Moses* return good unto *Pharaoh* for his evill, in praying to, & prevailing with God for him, to the removall of nine severall plagues; notwithstanding his cruel oppression? And *David*, what could he have done for *Saul*, that he left undone; notwithstanding he so cruelly persecuted him, & hunted after his life? And the like I might shew in that *man of God* to *Jeroboam*, & they that went to *Heaven* by the bloody way of *Martyrdom*, who prayed for others, even their *persecutors* & *murtherers*; an easier passage to *Heaven*: Yea, Gods people account it a *sin*, to *cease praying for their worst enemies*, 1 *Sam.* 12. 23.

But what doe I tell them of these *transcendent examples*? when I never yet heard or read of that *Philosopher*, which could parallel *Doctor Cooper*, Bishop of *Lyncolne* in an act of patient suffering; who, when his *wife* had burnt all his *Notes*, which he had beene *eight yeares a gathering*, least he should kill himselfe with overmuch study, (for shee had much adoe to get him to his *meales*) shew'd not the least token of passion, but only, replyd, *Indeed wife it was not well done*, so falling to worke again, was *eight yeares more* in gathering the same *Notes*, where with he composed his *Dictionary*: which example, I confesse, more admires me, than any that ever I heard of from a man, not extraordinarily & immediately inspited & *assisted* by the *Holy Ghost*: & sure he that could endure this, could endure any thing, whether in *body*, *goods*, or *good name*: for of *necessity* there must be *in that man* that can patiently bear such a *losse*, somwhat *more than man*. I know there are some *men* (or rather

two

two legged Beasts) that esteeme no more of *Bookes* and *Notes*, than *Esops Cooke* did of the *Pearl* hee found; and these accordingly will say, this was nothing in comparison of what they suffer; as when once a *Hot-Spur* was perswaded to be patient as *Job* was, be replyed, What doe you tell me of *Job*? *Job never had any suits in Chauncery*.

Yea, indeed the meanest of *Christs royall Band*, for patience, puts down all *the generation of naturall men*: as even their enemies will confesse. *Consalvus* a *Spanish* Bishop and *Inquisitor*, wondred, how the *Protestants* had that Commandement, *Thou shalt love thy neighbour as thy selfe*, so indelibly Printed in their *hearts*, that no *torture* could blot it out, and make them confesse, and *betray* one another. And indeed, how should it be otherwise? for

First, if *Morall Principles* cherished and strengthened by *good education*, will inable the soule against *vitious inclinations*; so that though some *influence of the heavens* doe worke upon the *aire*, and the *aire* upon the *spirits*, and the *spirits* upon the *humors*; and these incline the *temper*, and that inclines the *soule* of a man, such and such wayes: Yet *breeding* in the refineder sort of *evill persons*, will much prevaile, to draw them another way; what may we thinke of *grace*, and *faith*, and *Gods Spirit*, which are *supernaturall*?

Secondly, every *Christian* suffering for *Christs sake*, and for *righteousnesse sake*, hath Gods mighty *power* to support him; and *Christ* to suffer with him, and *beare a part* in his misery: whereas the *naturall man* suffers all himselfe as a *delinquent*, or *malefactor*; whose *guilty conscience* addes weight to his *punishment*. A woman called *Felicitas*, (whom Saint *Austin* much praiseth) being brought to bed in the time of her *imprisonment*

for the truth; (and by reason of the great *paines* shee had in her labour, that shee could not forbeare *screeching*:) one of the *Officers* hearing her cry out, raunting-ly *mocke* her thus, Ah woman, if thou canst not beare *these sorowes*, without such cryings; how wilt thou endure, when thou shalt be *burnt*, or *cut in peeces*, or *torne a sunder*! What thou now sufferest, is but sport, but the *Tragedy* is to follow: whom shee answered; Now, said shee, *I suffer for my selfe, and for sinne*; but then, *Christ is to suffer in me, and I for him*. And it fell out as shee said, for when shee was thrown to the *wild beasts*, shee neither sent out screechings, nor so much as a sigh or groane; but entertained *death* with so *merry* and cheerefull a *countenance*, as if shee had been invited to a *Feast*.

And thus you see in the first place, that *Nature* hath but a slow foot to follow *Religion* close at the heeles: that *grace* and *faith* transcend *reason*, as much as *reason* doth *sense*; that *patience* (rightly so called) is a *Peer ogative-royall*, peculiar to the *Saints*. It is well if *Philosophy* have so much wisdome, as to stand amazed at it.

2. That it is not true *Christian patience*, except 1. it flow from a pious and *good heart*, *sanctified by the Holy Ghost*. 2. Be done in *knowledge* of, and *obedience to Gods commaud*. 3. That wee doe it in *humillity*, and *sincere love to God*. 4. That it be done in *faith*. 5. That wee aime at *Gods glory*, (not our owne) and the *Churches good* in our sufferings. 6. That wee forgive, as well as forbeare; yea, *love*, *pray* for, and *returne good* to our enemies *for their evil*: Which being so, what hath the *Swashbuckler* to say for himselfe? And what will become of him, if he repent not, who can afford no time to *argue*, but to *execute*? Yea, what hath the more

more *temperate worlding* to say for himselfe, who hath some small peece of *reason for his guide?* arguing thus, I would rather make *shew* of my passions, than *smoother* them to my cost; which being vented and expresst, become more *languishing* and *weake:* better it is to let its point worke outwardly, than bend it against our selves; and in reason, *Taking* of *injuries* is but justice. To which I answer, it is not reason, especially *carnall reason*, but *Religion*, which all this while hath beene disputed of. which is *Divine* and supernaturall; and that teacheth how *good* must be returned for *evill*, and that we should rather invite our *enemie* to doe us more wrong, than not to suffer the former; with *patience*; as our *Saviours* words doe imply: If (saith hee) *they strike thee on the one cheeke, turne to him the other also; If they sue thee at the law, and take away thy Coate, let them have thy Cloake also, Mat.* 5. 39. 40 Hee speakes *comparatively*, as if he should say, rather *suffer two wrongs*, than doe one.

Indeed, the difficulty of the duty, the seeming *danger* and *want of faith* in carnall men *weakneth* the force of the *strongest reasons*; for no more among *Ruffians*, but *a word and a blow*, among *civill men*, but *a word and a writ* can you expect. But as thrice *Noble Nehemiah* said to that false Belly god betraying-Priest *Shemaiah*, should such a man as I, flee? So the true *Christian* will *encounter all discouragements* and frightning Alarums, thus; should such a man as I, feare to doe that which my *Master*, *King*, and *Captaine Christ Jesus* hath commanded me, which is of more necessity than *life it selfe?*

Yea, seeing *Heathens* could goe so farre as to *subdue their passions*; for shame let so many of us, as would be accounted *Christians*, goe further, even to

the mortifying of ours: or if we goe not before *Publicans* and *Sinners*, in the *Kingdome of grace*, Publicans and Sinners shall goe before us into the *Kingdome of Heaven*. And seeing the duty of the *Childe*, is the *Fathers honour*, let us that are *Christians* bee knowne from *Worldlings* by our *practice*: as once the *Grecians* were knowne from the *Barbarians* by their *vertuous lives*; as *Quintus Curtius* notes. Shall a *wilde Olive Tree*, growing upon the *barren mounts of Gilboa*; and nature, where neither *dew* of the *spirit*, nor *raine of grace* falleth, beare such *fruit*; and shalt not thou, a *greene Olive Tree* in the *house of God*, planted beside the *waters of comfort*, bring forth this *fruit of the spirit*?

Wee see that *civill honesty*, severed from *true piety*, *humility*, *saving knowledge*, *sincere love to God*, *true obedience to his word*, *justifying faith*, *a zeale of Gods glory*, and desire to *edifie* and *win others*, God accepts not. as proceeding from the *love of ourselves*, and other *carnall respects*, namely, to obtaine *praise* or *profit* thereby. So that to suffer as the *Heathen* did, without observing other *circumstances*, is but to imitate that foolish *Patient*, who when the *Physitian* bade him take that *prescript*, eate up the *paper*. Wherefore doe not only *subdue* thy *passions*, but *fayle* with that *contrary breath* of the *Apostle*, 1 *Cor*, 4 12. Wee are *reviled*, and we *blesse*: and with that of Saint *Steven*, who *rowed* both against *winde* and *tyde*, not onely through the *raging waves* of his enemies *reproaches*, but even in a *storme of stones*, being as earnest to *save their soules*, as they were to *slay his body*.

Meere Civill and *morrall* men have *speculative knowledge*, if this be *saving*, it will take away *barrennes*, and make

make thee *fruitfull* in the *workes of obedience*; who *planteth a Vineyard*, and *eateth* not of the *fruit* thereof? we expect this of the *Earth* that hath onely *nature*; and shall not God expect it of us, who have *sense* to governe *nature*, *Reason* to governe *sense*, *grace* to governe *reason*, *Jesus Christ* to governe all?

The *little World*, *Man*, is so the compendium and *abridgement of all creatures*, that whatsoever is imprinted with Capitall Letters in that *large Volumme*, as in *Folio*, is sweetly and harmoniously contracted in *decimo sexto*, in the breefe *text of man*, who includes all: *Planets have being*, *not life*, *Plants* have *life*, not *sense*, *beasts* have *sense* not *reason*, *Angels*, have *being*, *life*, *reason* not *sense*; man hath all, and containes in him more generality than the *Angels*; Being with *Planets*, life with *Plants*, sense with *Beasts*, *reason* with *Angels*: But the beleever hath over and above *Gods spirit*, and *faith*, which are peculiar *prerogatives* belonging to the *godly* which no man (being a *meere man*) is capable of.

Here also, if it were as orderly as pertinent, I might take occasion to shew another *peculiar* and proper adjunct belonging to the patience of a *Christian*, which a *Philosopher* may sooner *envy* than *imitate*; yea, it must put him besides his reason, before hee can conceive it possible, namely, That a Christian *rejoyceth* in his sufferings: *Wee rejoyce in tribulation* (saith Saint *Paul*) *knowing that tribulation bringeth forth patience*, *and patience experience*, *and experience hope*, *&c.* *Rom.* 5. 3. Yea, he goeth yet further and saith, I am *filled with comfort*, I am *exceedingly joyfull in all our tribulation.* 2 *Cor.* 7. 4. Which is to over abound exceedingly with joy, such

an *exuberation* of joy, as brake forth into *thankefulnesse*; And St. *James* the like, saying, *My brethren, count it exceeding joy, when ye fall into divers temptations; knowing that the trying of your faith, bringeth forth patience: and let patience have her perfect worke, that yee may be perfect and intire, lacking nothing*, *James* 1. 3, 4.

Gods people doe not only acknowledge that they *suffer justly from God*, even when they suffer unjustly *from men*, as *Josephs* brethren did, who were no *Spyes*, nor *coz'ners*, as they were accused; yea, they had faithfully presented their *Moneyes* for their *Wheat*, neither had they stolne their Lords *Cup*: yet say they, *justly is this evill come upon us, because we have sinned against our brother*, *Genesis* 42 21: As a trespasse being committed, perhaps *thirty* or *forty* yeares agoe, and no punishment till now inflicted; behold thy *Creditor* is now come, and thou must pay the *debt*; hast thou any wrong done thee? I trow not. But this is not all (though nature will scarce acknowledge so much) for we must proceed, and not alwayes continue in the nethermost *Forme*, like drones: he is not uppermost in this *Schoole of Patience*, who suffereth things patiently, that must be suffered: but he who doth it *willingly*, *cheresully*, and *thankefully*.

Paulus Diaconus relates how the *Empresse Irene* being deposed from ruling, by her owne *servant*, said, I thank God, who of his free *mercy* advanced me an unworthy *Orphane* to the *Empire*, but now that he suffereth me to be cast downe; I ascribe it wholly to my sinnes: blessed be his name, for his mercy in the one, in the other, for his justice. And Saint *James* being *cut into peeces* limbe by limbe, was heard to say, *God be thanked*, upon the cutting off of each member, or joynt. The very *Heathen*, saith Saint *Hierome*, know that

thankes

thankes are to bee given for benefits received, but *Christians* onely, give thankes for Calamities and miseries.

But because this path leads from the way of my intended discourse, and you affect not to have mee digresse; come, wee to the sixteenth Reason.

CHAP. XXXI.

That they may follow Christs example, and imitate the patience of the Saints in all Ages.

16. Reason.

6. IN the sixth and last place, they beare the *slanders* and *persecutions* of wicked men, *Patiently*, that they may follow *Christs example*, and imitate the patience of the *Saints* in all ages.

Christ also suffered for you (saith Saint *Peter*) *leaving you an example that you should follow his steps*, 1 *Pet.* 2. 21. And it is written of him, that *When he was reviled, hee reviled not againe, when he suffered he threatned not*, 1 *Pet.* 2. 23. He was called of his enemies, *Coniurer, Samaritane, Wine-bibber, &c.* was scoft at, scorned, scourged, Crucified, and what not? yea, he suffered in every place, in every part.

First, In every place, *hunger* in the *desart*, *resistance* in the *temple*, *sorrow* in the *Garden*, *contumelies* in the *Iudgement-Hall*, *Crucifying* without the *Citie*, and so forth.

Secondly,

Secondly, in every part, his *eyes* run downe with *teares*, his *temples* with *blood*, his *eares tingled* with *buffetting*, *glowed with reproaches*; they afflicted his taste with *Gall*, *spit* in his *face*, pierc'd his *head* with *thornes*, his *hands* with nayles, his side with a *speare*: his heart was full of *sorrow*, his soule of *anguish*, his whole body was sacrificed as an *offering for sinne*: and yet he suffered all for us; *to the end hee might leave us an example, that wee should follow his steps.* Neither was it so much what he *suffered*, as with what *affection*, *willingnesse*, and *patience he suffered*, that did *Nobilitate* the merit of his *sufferings*. As touching the first, why *descended* he to take our *flesh*? but that we might ascend to take his *Kingdome*; he descended to be *crucified*, that we might ascend to be *glorified*; he descended to *Hell*, that we might ascend *to heaven*.

Touching the second, what *King* ever went so willingly to be *Crowned* as he to be *crucified*? Who so gladly *from execution*, as he to it? What man was ever so desirous to *save his life*, as Christ was to *lose it*? witnesse that speech, *I have a Baptisme to be baptized with, and how am I pained till it be accomplished? Luke* 12. 50. His *minde* was in *paine*, till his *body* and *soule* came to it: And to him that disswaded him from it, he used no other termes, than *avoid, Satan*.

And thirdly, with what *patience* he *suffered* all, let *both Testaments determine*; *he was oppressed and afflicted, yet did he not open his mouth, hee was brought as a sheepe to the slaughter, and as a sheepe before the Shearer is dumbe, so opened he not his mouth*, Isaiah 53. 7. His behaviour was so *mild* and *gentle* that all the *malice* of his *enemies*, could not wrest an *angry word* from him. Yea, when his owne *Disciple* was

determined

determined to betray him; I see not a *frowne*, I heare not a *check* from him againe: but *what thou doest, doe quickly*. O the admirable *meeknesse* of this *Lambe of God*! Why doe we startle at our petty *wrongs*, and swell with anger, and breake into *furious revenges*, upon every occasion, when the patterne of our *patience* lets not fall one harsh word, upon so foule and bloody a Traytor? When the Jewes cryed out *crucifie him*, as before they cryed out, *his blood be upon us and upon our Children*, hee out cryes, *Father, pardon them*; being beaten with *Rods*, crowned with *Thornes*, pierced with *Nayles*, nayled to the *Crosse*, bathed all his body over in blood, filled with *reproaches*, *&c.* in the very pangs of death; as unmindfull of all his great griefes, he prayeth for his persecuters, and that earnestly, *Father forgive them*: *Pendebat, & tamen petebat*, as Saint *Augustine* sweetly: O *patient* and *compassionate* love! Yee *wicked* and *foolish Jewes*, you would be miserable, he will not let you: His *eares* had beene still more open to the voice of *griefe*, than of *malice*; and so his *lips* also are open to the one, shut to the other.

Thus Christ upon the Crosse, as a *Doctor* in his chaire, read to us all a *Lecture* of patience; for his *actions* are our *instructions*: and the same that *Gideon* spake to *Israel*, he speakes still to us; *as yee see me doe, so doe you*: And no man be he never so cunning, or practised, can make a *straight line*, or *perfect circle* by steddinesse of hand, which may easily bee done by the helpe of a *Rule* or *Compasse*. Besides, is Christ gone before us in the like *sufferings*? what greater incouragement? When wee reade that *Cæsars example* (who not only was in those battels, but went before them) yea his very *Eye* made his

Souldiers

Souldiers prodigall of their blood; When wee reade that young *King Philip*, being but carryed in his *Cradle* to the *Warres*, did greatly *animate the Souldiers*. Besides, what *servant* will wish to fare better than his *Lord*? Is it meet that hee who is not onely thy *Master*, but thy *Maker*, should passe his time in *coninnall* travell, and thou in continuall *ease*?

When a lewd *Malefactor* being condemned to dye with just *Phocion*, rayled at the *Judge*, the *Law*, his *Accusers*, and looked on *Death* with *terrour*, and *amazednesse*: he thus cheered him with encouragement, *Dost thou grudge to dye with Phocion*? so say I to thee: *Dost thou grudge to suffer with thy Saviour*? O blessed *Jesu*! O thou *Co-eternall* Son of thine *Eternall Father*, why should I think strange to be *scourged* with *tongue*, or hand, when I see thee *bleeding*? what *lashes* can I feare, either from *Heaven*, or *Earth*, since thy *scourges* have been *borne* for me, and have *sanctified* them *to me*?

True, it is *Satans* policie to make men beleeve, that to do, and suffer, as a Christian, is so extreamly difficult for them that it is altogether impossible; wherin he deales like the *inhospitable Salvages* of some Countries, who make *strange fires*, and a shew of *dismall terrours* upon the *shores*, to keep *passengers* from landing: But if *Christ* be gone before us in the like, and it is for *his sake* that we smart; then we may be sure to have him present with us (even *within us* by his *spirit*, 1 *Pet.* 4 12, 13, 14.) to *assist* us, and *prevent our enemies*: and is not he able enough to *vindicate* all our wrongs?

Learne we therefore from him, to suffer { *Innocently*. / *Patiently*.

Wilt thou (saith one) *looke to raigne*, and not *expect to suffer*? Why, *Christ* himselfe went not up to his *glory*, untill first he suffered paine: Or wilt thou

saith

(saith Saint *Cyprian*) be impatient, by seeking present *revenge* upon thine *enemies*, when *Christ* himselfe is not yet *revenged* of his *enemies*? Doe thou *beare with others*, God beares with thee: Is there a *too much*, which thou canst suffer for so patient a *Lord*? But to goe on; wilt thou follow Gods *example*? Then note, whereas *Christ* hath in many particulars commanded us to follow his example; yet *in no place* (saith Saint *Chrysostome*) *hee inferreth We should be like our Heavenly Father, but in doing good to our enemies.* And therein resemble we the whole three *Persons in Trinity*. God was only in the still *Winde*: *Christ* is compared to a *Lambe*, the *Holy Ghost* to a *Dove*. Now if we will resemble these three Persons, we must be *softly*, *Lambes*: *Doves*; but, if on the contrary, we be fierce, cruell, and take *revenge*, so using violence, we resemble rather the *Devill*, who is called a *roaring Lyon*; and the wicked, who are termed *Dogs*, *Wolves*, *Tygers*, &c.

3. To adde to the *precept of God*, and the *practice of our Saviour*, the example of *Gods people*; they are patient in suffering of injuries, that they might *imitate the Saints* in all ages. They were so, and wee are likewise commanded to follow their steps, as in all things which are good; so especially in this. *Take, my brethren, the Prophets* (saith Saint *James*) *for an example of suffering adversities, and of long patience*, *James* 5. 10. *Brethren*, saith Saint *Paul* to the *Thessalonians*, *Yee are become followers of the Churches of God, which in Iudea are in Christ Iesus, because yee have also suffered the same things of your owne Country-men, even as they have of the Iewes*, 1 *Thess.* 2. 14. And to the *Philippians*, *Be yee followers of me, Brethren, and looke on them which walke so, as yee have us for an example*, *Phil.* 3. 17. And see how hee followed his Masters example; for which,

amongst

amongst us so *loves his benefactors*, as Saint *Paul loved his Malefactors*? He would doe any thing (even be rased out of the *booke of life* to save them that would doe any thing to *kill him*. Amongst many examples recorded for *thy imitation*, and mine; behold the patience of *Job*, *James* 5. 11. of *Abraham*, *Gen.* 20. 17, 18. of *Isaac*, *Chap.* 26. 15. of *Joseph*, *Chap.* 37. 32, 33. who notwithstanding his *brethren* hated him for his goodnesse, and could not speake peaceably unto him, conspired to kill him, stript him of his *Coat*, cast him into a *pit*, sold him for a *slave*, recompenc'd them *good* for *evill*; when he was armed with power to revenge: for when these his enemies did *hunger*, he fed them; when they were *thirsty*, he gave them drinke; whereas they *stript* him of his *parti-coloured coat*, hee gave them all *change of rayment*; whereas they sold him for twenty peeces of money, he would not sell them corne, but gave it them freely, and put their money againe into their *sacks*; whereas they cast him into a *pit*, without either bread or water, hee brought them into his owne *lodging*, and *feasted* them sumptuously with *delicate fare*; and gave them of the *best Wine*: Thus he gave them *a good measure, prest downe, and shaken together*; yea, *running over into their bosomes*, of *kindnesse for unkindnesse*. And thus holy *David* trod in the steps of *good Joseph*; *Psal.* 38. 12. to 15. 1 *Sam.* 26. 20. For when *Saul* had bent his *Bowe*, and made ready the *arrowes* within his *quiver*, to shoote at this upright in heart, and sweet singer of *Israel*: Yea, when this *Fowler hunted* him like a *Partridge* to the *mountaines*; so that his soule was faine to aske for the *wings of a Dove*, that he might fly away and bee at rest: Yet see when his mortall foe was delivered into his hand in the *Cave*, he would not lay hands on

his

his enemy, nor suffer his blood-thirsty followers to fall upon him, but onely to give him notice what hee could have done: cut off the *lap of his garment*, and rendred him *good for evill*; as *Saul* himselfe confessed: 1 *Samuel* 24. 18. Yea againe, when he found him asleep in the *field*, he spared his life which was in his hand; and to give him a *second warning*, onely tooke away his pot of *water*, and his *speare*: 1 *Sam.* 26. And lastly of *Steven*, who when the *Jewes* were stoning him to death, kneeled downe, and cryed with a loud voyce, *Lord, lay not this sinne to their charge*, *Acts* 7. 60. A true *Scholler of* CHRIST: for first, hee prayed for enemies; secondly, for mortall enemies that stoned him; thirdly, in hot blood, at the time when they wronged him most; as being more sorry for their ryot, than for his owne ruine. Now what is it that *we suffer*, being compared with *their sufferings*? Even nothing in a manner: *Yee have not* (saith Saint *Paul* to the *Hebrewes*) *yet resisted unto blood*: *Wee have passed* (saith the Prophet) *through fire and water*; not *fire onely*, as the *three Children*; nor *water onely*, as the *Israelites*; but *fire and water*, all kind of *afflictions* and *adversities*. For shame then let us passe through a little *tongue-tryall*, without the least *answering*, or *repining*. In which, take Mr. *Calvin* for a patterne; who said, though *Luther* call me a *devill*, yet I will honour him as a deare servant of God.

Now all ye *scoffers*, behold the *patience of the Saints*, and stand amazed. That which you (not for want of *ignorance*) esteemed *base*, *sottish*, and unworthy, see see hath sixteen *solid reasons*, as so many *pillars to support* it; and these hewen out of *the Rock of Gods Word*. Yee see the Childe of God is above nature, while hee seemes below *himselfe*; the vilest creature knowes how to turne againe; but to command himselfe, *not to resist*

being

being urged, is more than *Heroicall*. Here then is matter worth your *emulation*, worthy your *imitation*.

Againe, behold the reasons why *God* suffers you to *deride, hate* and *persecute* his people, which are likewise declared to be 16. in number, and those no lesse *weighty*; of which three concerne his *own glory*; *thirteen* our spirituall and everlasting *good*, *benefit* and *advantage*. Yea, reflect yet further you *seed of the Serpent*, and see * the *Originall, continuance, properties, causes, ends*; and what will be the *issue* of your devillish *enmity* against the *seed of the Woman*; And then you will *acquit the religious with Christ*, and his *Apostles* for well doing; or confesse that you *condemne Christ* and his *Apostles* with them: as *Erasmus* said in his own defence. But if of the two, you will *choose* to goe on, and perish; your *blood* be on your own *heads*, and not on *mine*; I have discharged my duty.

* In the Cure of Prejudice.

CHAP. XXXII.

Rules to be observed touching thoughts, words, and deeds, when we are wronged.

I Must needs confesse (may some say) you have shewed *sixteen* solid and substantiall reasons of patience, sufficient to perswade any *reasonable creature* to imbrace it, at least in *affection*; but is it therefore in *all cases* necessary wee *suffer injuries*, without righting of our selves, or being *angry*?

No: he that makes himselfe a *Sheepe*, shall be eaten of the *Wolfe*. In some cases, *toleration* are more than *inexpedient*; they inspire the party with *boldnesse*, and are as it were *pullies to draw on* more *injuries*; *beare one* wrong, and *invite more*; put up this abuse, and you shall

shall have your belly full of them. Yea, he that suffers a lesser wrong, many times *invites* a greater; which he shall not be long without. As how doth *Davids patience* draw on the *insolence of Shimei*? *Evill natures* grow presumptuous upon forbearance. In *good natures* and *dispositions*, injury un-answered *growes* weary of it selfe, and dyes in a voluntary remorse; but in those *dogged stomachs*, which are only capable of the *restraints of fearre* the silent digestion of a former wrong, provokes a *second*. Neither will a *Beefe-Braine fellow* be subdued with *words*. Wherefore *mercy* hath need to be guided with *wisedome*, least it prove cruell to it selfe.

Neither doth *Religion* call us to a weake simplicity, but allowes us as much of the *Serpent*, as of the *Dove*. It is our duty indeed to be *simple as Doves*, *in offending them*; but we are no lesse charged to be *wise as Serpents*, *in defending our selves*: lawfull remedies have from God, both liberty in the *use*, and blessing in the *successe*; no man is bound to tender his *throat* to an unjust stroake. Indeed, when the persecuted Christians complained against their adversaries, to *Julian the Emperour*, desiring justice; he answered them, as some of our *scoffers* may doe in the like case, It *is your Masters commandement that you should beare all kinde of injuries with patience*. But what did they answer? It is true, he commands us to beare all *kindes* of injuries patiently, but not in all *cases*; besides, said they, we may beare them patiently, yet crave the *Magistrates* ayde for the repayring of our wrongs past, our present *rescue*, or for the preventing of what is like to ensue. But to make a full *Answer* to the *Question* propounded:

There are *Rules* (1, 2, 3) touching our (*Thoughts*, *Words*, *Actions*) to be observed,

1. First touching our *Thoughts*: He that deceiveth me oft, though I must *forgive him*, yet Charity bindes me not, not to *censure him* for untrusty; and though Love doth not allow *suspition*, yet it doth not thrust *out discretion*: it judgeth not rashly, but it judgeth *justly*: it is not so sharpe sighted, as to see a *mote where none is*, nor so purblinde, but it can discerne a *beame where it is*: the same spirit that saith, *Charity believeth all things*, 1 Cor. 13 7. saith also, that a *foole believeth all things*, *Prov.* 14 15. and charity is no foole: as it is not *easily suspitious*, so neither *lightly credulous*: It is neither *simple*, nor *subtill*, as *Bias* spake wisely of her; or rather not onely *simple as a Dove*, to thinke no *evill*, but also *wise as a Serpent*, to discerne all things, and see what is *evill*.

2. For our tallying of *words*, as it argues *little discretion* in him that doth it, so it is of as *little use*, except the standers by want information of thy *innocency*, and his *guiltinesse* which gives the occasion. Wherefore in hearing thy owne private and personall *reproaches*, the best answer is *silence*; but the wrongs and *indignities offered to God*, or contumelies that are cast upon us in the *causes of Religion*, or the Church, may safely be repayed. If wee be *meale-mouthed* in Christs, and the *Gospels cause*, we are not patient but *zeale-lesse*. Yea, to hold a mans peace when Gods *Honour* is in question, is to mistake the end of our *Redemption*, 1 Cor. 6 20. What saith the *Apostle*? *joyne with patience*, *godlynesse*, 2 Pet. 1. 6. for else, *patience* without *godlynesse*, while it receives *injury of man*, may doe more *injury to God*. Neither is there a better argument

gement of an *upright heart*, than to be *more sensible* of the *indignities offered to God*, than of our *own dangers*. And certainly no ingenuous disposition can be so tender of his *owne disgrace*, as the true Christian is at the *reproach of his God*; as we see in *Moses*, who when *Aaron* and *Miriam* offered him a private injury, it is said his meeknesse was such, that *he gave them not a word*, *Numb.* 12. But when the people had fallen to *idolatry*, and he heard them *murmure against their Maker*; he spares neither *Aaron*, nor the people, but in a godly fit of *zeale*, takes on at them; yea, breaks the *Tables* in peeces, *Exod.* 32. *A meeke Lambe* in his owne cause, *a fierce Lyon* in Gods. Yea, it was alwayes his manner, to plead the *peoples cause* to God, with *prayers*, and *teares*; but *Gods cause* against the people, with *sword* and *revenge*. And thus it fared with *David*, who was a man *deafe* and *dumb*, and wholly *senseless* at *Shemei's private reproach*; when he *cursed* him, *cast stones* at him, called him *murtherer*, and *wicked man* 2 Sam. 16. But not so, at *Goliahs* publick revilings of *God*, and his *Church*; no, not at *Michols* despising his holy *zeale* in the publique service of *God*, 2 Sam. 6. In these cases; how full of life, and *spirit*, and holy impatiencie did he shew himselfe to be! And *our Saviour Christ*, who suffered himselfe to bee *spit upon*, *buffeted*, *crowned with Thorns*, &c. without giving an angry word; but when hee saw the *Temple* abused, hee burned in a *zealous anger* against them; tooke a *scourge*, and whipt the *buyers* and *sellers* out, saying, *Yee have made my Fathers house a den of theeves*: *Matth.* 21 12, 13.

3. Touching our actions; whether it be in thine *owne cause*, or in the *cause of God*, and *Religion*, thou maist not be a *revenger*. All that private persons can doe, is either to *lift up their hands to Heaven* for re-

dresse of sinne, or to lift up their tongues against the sinne, not their hands *against the person*. Who made thee a *Judge*? is a lawfull *question*, if it meet with a person unwarranted. True, *Phineas* in the case of *Zimry* and *Cozby*, lift up his hand, and thrust them both through with a *Speare*: And when *Moses* saw the *Ægyptian* smiting the *Hebrew*, hee smote the *Ægyptian*: but they had *peculiar warrants* signed from *Heaven*, either by *instinct*, or speciall *command*; which we shall expect in vaine.

Well may wee *flee* from danger, as *Jacob* fled from *Esau*, *Moses* from *Pharoah*, *David* from King *Saul*, *Elias* from *Jezabel*, *Paul* from the *Damascens*, and *Christ himselfe* from the *Jewes*: And expect to finde comfort in our *flights*, even a City of refuge; as *Jacob* found favour in *Labans house*, *Moses*, a rich *Father-in-Law*, *Elias*, an *Angel* to feed him, *Paul*, spirituall *brethren* to comfort him; besides the *Holy Ghost* the true Comforter. But the *weapons of* a Christian in adversity ought onely to be *patience*, and *prayer*; for as *Theodoret* saith, If *Muentius*, and *Maximinian*, in the heat of *zeale*, shall *raile* on wicked *Julian* at a Feast; ustly may their deaths be cast upon their *petulancy*, but not upon their *Religion*. Yea, the Counsell of *Elibetis* decreed that if any man did take upon him to *breake downe* the Heathens *Idolls*, and were *slaine* in the place; that hee should not be reckoned among the *Martyrs*.

Indeed, God so loves this heat of *zeale*, in all the carriages of his servants, that if it transports us too farre, hee pardoneth the errour of our fervency, rather than the *indifferency of lukewarmenesse*: as may bee seene in that act of *Moses*, when being wroth with the people about the *molten Calfe*, hee brake the *Tables* in peeces: *Exod.* 32. Nevertheless, if wee shall either

either out of *superstition*, or *presumption*, doe that wee have neither *calling*, nor *warrant* for, out of the *Word*, (such our workes (be our *intention* what it will) are but the *blinde whelpes* of an *ignorant zeale*, and an *unadvized zealot* when *knowledge* is not made the *Pilot of devotion*) may be more prejudiciall than a cold *remissnesse*. Swift *horses* without a skilfull *waggoner*, and full sayles without a good *Pilot*, endanger more.

Objection. Every base nature will be ready to *offer injuries*, where they think they will not be repaid: he will many times beat a Coward, that would not dare to strike him, if he thought him *valiant*; as a Cur that goes through a *Village*, if he clap his *tayle* betweene the *legs*, and runne away, every Cur will insult over him. but if he bristle up himselfe, and *stand to it*, give but a counter snarle, they's not a *Dog dares meddle with him*.

Answer. Nevertheless, *avenge not thy selfe, but give place unto wrath, and that for conscience-sake* Rom. 12. 19. If thou receivest wrong in thy person, goods, or good name, it is the Magistrates *office* to see thee righted; and *For this cause pay also tribute, He is the Minister of God for thy wealth, to take vengeance on him that doth evill, and for the praise of them that doe well:* neither doth hee *beare the sword for nought* Romans 13. 4. 5. 6. 1 Peter 2. 14. Now in this case, he that hath *endammaged* me much, (as you have some that will *deprive men of their possessions*, and then *perswade them to be content*) cannot plead breach of charity in my seeking his Restitution; and because *patience* without *discretion* wrongs a good cause, I will so *remit wrongs*, as I may not encourage others to *offer them*; and so retaine them, that I may not induce God to retaine mine to him. Have you not seene a Crow

ſtand upon a *Sheepes back*, pulling off wooll from her ſide? even creatures *reaſonleſſe* know well whom they may be *bold* with, that Crow durſt not doe this to a *Wolfe*, or a *Muſtiffe*: the known ſimplicity of this innocent beaſt, gives advantage to this preſumption. *Meeknesſe of ſpirit* commonly *draines on injuries*, and the cruelty of *ill natures* uſually ſeekes out thoſe, not who *deſerve worſt*; but who will *beare moſt*. Wherefore *patience*, and *mildneſſe* of ſpirit, is ill beſtowed, where it expoſes a man to wrong and *inſultation*: Sheepiſh diſpoſitions are beſt, to *others*; *worſt*, to *themſelves*. I could be willing to *take injuries*, but I will not be *guilty of provoking* them by lenity: for harmeleſneſſe, let me goe for a ſheepe; but whoſoever will bee tearing my *fleece*, let him looke to himſelfe.

Diogenes the *Stoick*, teaching his auditors how they ſhould refraine *anger*, and being earneſt in preſſing them to *patience*; a waggiſh *boy ſpit in his face*, to ſee whether he would *practiſe* that which he *taught* others: but *Diogenes was* not a whit moved at it; yet ſaid with all, I feare I ſhall commit a *greater fault* in letting this boy goe unpuniſhed, than in being angry. In ſome caſes, for *reaſon* to take the *rod* out of the *hands of wrath*, and chaſtiſe, may be both *lawfull* and *expedient*. The ſame which *Ariſtotle* affirmed in *Philoſophy*, *viz.* That *choller* doth ſometime ſerve as a *whet ſtone* to *virtue*; is made good *Divinity* by Saint *Paul*, *Be angry*, *but ſinne not*, *Epheſians* 4. 26. that is, be angry with ſinne only.

For *Cautions* and *Rules* to be obſerved, when wee appeale to the *Magiſtrate*. 1. Firſt, let it be in a matter of weight, and not for *trifles*.

True, thou canſt not be more forward to *caſt away* thy money, than ſome *Lawyers* are to *caſt it*: but the

Physitian & Lawyer, are for necessity, not for mansuetude. What said one to a Lawyer, offering to right his wrongs, and revenge him of his adversary? by Law? I am resolved rather to beare with patience an haile-shower of injuries, than seeke shelter at such a thicket, where the brambles shall pluck off my fleece, and doe me more hurt by scratching than the storme would have done by hailing. I care not for that Physicke, where the remedy is worse than the disease.

2. Secondly, let it be in case of necessity, after wee have assayed all good meanes of peace and agreement: using Law, as a Father doth the Rod, full sore against his will. As whatsoever our wrongs be true wisedome of the Spirit will send the Apostle lenity, as admonitions harbinger, with offers of peace, before shee takes out processe: 2 Tim 2 25.

3. Thirdly, let not our, ayme and end be the hurt of our enemy: but, first, the glory of God, secondly, the reformation of the party himselfe, that so he which is overcome, may also overcome; and (if it may be) others by his example, whereby more than one Devill shall be subdued. And thirdly, to procure a further peace and quiet, afterwards; as Princes make warre to avoid warre: yea, in case wee see a storme inevitably falling, 'tis good to meet it, and breake the force. Fourthly, let us not be transported either with heat or hate, but begin and follow our suits without anger, or using the least bitternesse or extremity against the person of our adversary: as Tilters breake their Speares on each others breasts; yet without wrath or intention of hurt; or as Charles the French King made warre against Henry the seventh, King of England, rather with an Olive-branch, than a Laurell-branch in his hand, more desiring peace than victory: not using

bribery, or any other meanes to corrupt or hinder *Iustice*; but to seeke our owne *right*. Fifthly, and lastly, having used this ordinary *meanes* that the Lord hath given us for the righting of our selves, in case we finde no redresse; Let us rest with *quietnesse* and *meekenesse* therein, without *fretting*, or desire to right our selves by *private revenge*; knowing assuredly, that the *Lord* hath thus *ordered* the whole matter, either for our *correction*, or for the *exercise* of our *patience* and *charity*; or that he will take the matter into his owne hand, and revenge our cause of such an enemy, farre more *severely*: or for that he meanes to deale *farre better* with us, if we *commit our cause to him*, than either *our selves*, or any *Magistrate* could have done.

To conclude this argument in a word. If thou goe to *Law*,

Make { *Conscience*, thy *Chauncery*. / *Charity*, thy *Iudge*. / *Patience*, thy *Counsellor*. / *Truth*, thy *Attorney*. / *Peace*, thy *Solicitor*.

And so doing, thou shalt be sure to finde two *friends in thy suit*, that will more bestead thee, than any ten *Iudges*; namely, *God* and thy *Conscience*. *God*, who being *Chiefe Iustice* of the whole world, *can doe* for thee whatsoever he will, and *will doe* for thee whatsoever is best: thy *Conscience*, which is instead of a thousand good *Witnesses*, a thousand good *Advocates*, a thousand good *Iuries*, a thousand *Clerkes* of the *Peace*, and *Guardians* of the Peace to *plead*, *procure*, *pronounce*, *record*, and *assure* to thee that *peace which passeth all understanding*.

But I feare I have incited your *impatiency* by standing so long upon *patience*.

CHAP.

CHAP. XXXIII.

Use and Application of the former Reasons.

1. Use.

THese *latter Reasons* being dispatcht, returne we to make use of the *former*; for I may seem to have left them, and be gone quite out of sight, though indeed it cannot properly bee called a digression: seeing the last point proved, was; That *God suffers his children to be persecuted and afflicted for the increase of their patience.*

First, if God sends these *afflictions*, either for our *Instruction*, or *Reformation*, to scowre away the rust of corruption, or to try the truth of our *sanctification*, either for the increase of our *patience*, or the exercise of our *faith*, or the improvement of our *zeale*, or to provoke our *importunity*, or for the doubling of our *Obligation*: seeing true *gold* lyes not the *touch-stone*; Let us examine whether we have thus *husbanded* our *affliction* to his *glory*, and our owne spirituall and everlasting good. I know *Gods* fatherly *chastisements* for the time, seeme *grievous* to the best of his *Children*; Yea, at first they come upon us, like *Samsons Lyon*, looke terrible in shew, as if they would *devoure* us; and as *Children* are afraid of their *friends* when they see them masked, so are wee. But tell mee, hath not this *roaring Lyon* prevailed against thy best part? hast thou kept thy *head whole*? (I meane) thy *soule*; *free*? For as *Fencers* will seeme to fetch a blow at the *legge*, when they intend it at the head; so doth the *Devill*, though he strike at thy name, his ayme is to slay thy *soule*. Now instead of being overcome,

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doſt thou overcome? Hath this *Lyon* yeelded thee any *honey* of Inſtruction, or *Reformation*? Hath thy ſinne dyed with thy fame, or with thy health, or with thy *peace*, or with thy *outward eſtate*? Doeſt thou perceive the *graces of Gods Spirit* to come up, and flouriſh ſo much the more in the ſpring of thy recovery, by how much the more hard and bitter thy *miſeries of adverſity* hath been? Then thou haſt approved thy ſelfe Chriſts faithfull *Souldier*, and a *Citizen* of the *Jeruſalem*, which is above: Yea, I dare boldly ſay of thee, as Saint *Paul* of himſelfe, That *nothing ſhall be able to ſeparate* thee *from the love of God, which is in Chriſt Jeſus our Lord, Rom.* 8. 39. To find this honey in the *Lyon*, more than makes amends for all former feare and griefe: and in caſe any man, by his *humiliation* under the hand of God, is growne more *faithfull* and *conſcionable*: there is honey out of the *Lyon*: or is any man by his temptation or fall, become more *circumſpect* after it? there is alſo honey out of the *Lyon*, &c. For there is no *Sampſon*, to whom every *Lyon* doth not yeeld ſome honey; for as *affliction ſanctified*, ever leaves ſome *bleſſing* behind it, like the *River Nylus*, which by overflowing the Land of *Aegypt*, *fattens*, and *fils* it with *flowers* and *fruits*; ſo a *wiſe*, and a *Chriſtian will*, makes uſe of any thing, like the little *Bee*, which will not off the meaneſt *flower*, till ſhe hath made ſomewhat of it. Even *Sauls* malice ſhall ſerve to enhaunce *Davids zeale*, and the likelihood of looſing *Iſaac*, ſhall both evidence and improve *Abrahams love* to *God*: or Hath the *Lord* made *Haunah* barren? and doth her *adverſary vex her* ſore, yeare by yeare; and grievouſly *upbraid* her for it, ſo that ſhee is *troubled in her mind*? why, even that ſhall make her *pray*, and *weepe* ſore unto the Lord, and

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make *vowes*: yea, and when God gives *Samuel* to her, shee will give *Samuel* back againe to God. Lastly, Saint *Paul* in this *schoole of Affliction*, will learne *in what estate soever he is*, (*prosperous*, or *adverse*,) *therewith to be content*: *Phil.* 4. 11. And thou mayest foulely *suspect* thy selfe, if thou beest not the better, for thy being the *worse*: He is no *true borne Christian*, who is not the *better for his evils*, whatsoever they be; no price can buy of the true beleever the *gaine of his sinnes*. Yea, *Satan* himselfe, in his exercise of Gods Children, *advantageth them*. And looke to it, if the malice and enmity of wicked men hath *beaten thee off from thy profession*, thou wert at the best but a *counterfeit*, and none of Christs owne Band. A little faith, even so much as a *graine of Mustard-seed*, would be able to remove greater *mountaines of feare and distrust* out of thy *soule*, than these: for know this, that *Good men* are like *Diamonds*, which will *shine in the dust*: yea they resemble *Glow-wormes*, which shine most in the *dark*; or *Juniper*, which smels *sweetest* in the *fire*; or *Pomander*, which becomes more *fragrant* by *chafeing*; or *Roses*, which are *sweeter* in the *Still*, than on the *stalke*.

2. *Use.*

2. If the *malice of our enemies*, as it is husbanded to our thrift (by a divine and supreame *providence*) doth make so much for our *advantage* and *benefit here*, and *hereafter*; as namely, that it *opens our eyes* no lesse than peace and prosperity had formerly shut *them*; that nothing doth so powerfully call home the *conscience*, as affliction; and that we need no other *art of memory* for sinne, besides misery; if commonly we are at *variance with God*, when we are at *peace with*

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our enemies, and that it is both hard and happy, not to be the *worse with liberty*, as the *sedentary* life is most *subject to diseases*: if vigor of body, and infirmity of minde, doe for the most part *lodge* under one *roofe*, and that a *wearish* outside be a strong motive to *mortification*: if God, the all-wise *Physitian*, knowes this the fittest *medicine* for our soules *sicknesse*, and that wee cannot otherwise be *cured*; if our pride forceth God to doe by us, as *Sertorius* did by his *Army*, who perceiving his *Soldiers puft* up through many *Victories*, and hearing them boast of their many *conquests*, led them of purpose into the *lap of their enemies*, to the end that *stripes* might learne them moderation.

If this above all will make us *pray* unto him with heat and *fervency*: As whither should wee flye but to our *Joshua*, when the *powers of darknesse*, like mighty *Aramites*, have besieged us? If ever wee will send up our prayers to him, it will be when weare *beleaguer'd* with evils.

If true, and saving joy be onely the daughter of *sorrow*, if the security of any people be the cause of their *corruption*, as no sooner doth the *Holy Ghost* in sundry places say, *Israel had rest*; but it is added, *They committed wickednesse*: Even as *standing waters* soon grow *noysome*, and *Vines* that grow out *at large*, become *wilde and fruitlesse* in a small time: if it *weanes* us from the love of *worldly things*, and makes us no lesse *indamoured with heavenly*: *as Zeno, having but one fly-boat left him, hearing newes that both it and all therein was cast away* said, *O Fortune, thou hast done well to send me again to our schoole of Philosophy*: whereas if we find but a little *pleasure in our life*; we are *ready to dare upon it*. Every small *contentment glewes* our affections to that we like; *neither can wee so heartily think* of our *home above*, whilst we are furnished

shed with these worldly *contentments*: But when God strips us of them, straight wayes our mind *is homeward*. If this *world* may be compared to *Athens*, of which a Philosopher said, that it was *a pleasant City to travell through, but not safe to dwell in*: If by smarting in our *bodyes, States*, or *names*, we are saved from smarting in our *soules*: If it was good for *Naaman*, that he was a *Leper*; good for *David*, that he was in trouble; good for *Bartimeus*, that he was blind; if with that *Athenian Captaine*, we should have perished for ever, in case we had not thus perished for a while; if our peace would have *lost us*, in case we had not a little lost our peace: Then *refuse not the chastening of the Lord, neither be grieved with his correction*, as *Solomon* adviseth, *Prov.* 3. 11. And so much the rather,

1. First, because our struggling may *aggravate*, cannot *redresse* our miseries.

2. Secondly, because the *Lord* will be *sanctified* either of us, or on us; one of the two, as Saint *Austin* speakes:

3. Thirdly, because that is little which thou sufferest in comparison of what thou *deservest* to suffer; for thou hast deserved *to be destroyed*: and he that hath deserved *hanging*, may be glad if he scape with *whipping*. Besides, as *David* told *Saul*, he could as easily have *cut his throat*, as he had; his *coat*: or as *Cæsar* boasted to *Metellus*, he could as soone make him hop *headlesse*, as bid it be done: so the *Lord* may expostulate with thee, and much more.

Wherefore be *patient*, I say, but not without *sence*; be not of those *Stoicks*, (*Stocks* rather you may stile them) who like *beasts*, or rather like *blocks*, lye under their burthen, and account it greatest *valour* to make least adoe, and lay it as little as may be to heart: For

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if you meane to be the *Kings sonnes*, you must bring him the *fore-skins of a hundred Philistims*: shew him the *fruit of your* former *sufferings*. But above all, let us not resemble the *wicked*; who if *affliction* comes to them, receive the *curse with cursings*, and if the *Devill throw but one crosse to them*, they will take their *soules* and throw them *againe to him*, for they presently break out, *either into some cursed rage*, or into *the rage of cursing*, or into some cursed *action*.

An usuall thing, when men are *crossed by the creatures* (I might say, their owne husbands or children) to fall a *cursing*, and *blaspheming them*, to whom wee may say, as the *Prophet* did to *Senacharib*: 2 *Kings* 19. 22. *Whom hast thou blaspheme? and against whom hast thou exalted thy selfe? even against the Holy One of Israel*. Whom are you angry with all? doth the *raine* and *waters*, or any other *creature* displeate you? Alas, they are *servants*, if their *Master bid smite*, they must not forbeare: they may say truly what *Rabshakeh usurped*, are wee come without the *Lord? Isay*. 36. 10. Yea, are wee not sent of the *Lord in love*, and to doe you *good*, and to give you occasion of *rejoycing* afterward, if you beare *the crosse patiently*, and make that use of it which others *doe*, and *the Lord intends*? Yea, Saint *Paul* could *rejoyce even in tribulation*.

But alas, these are so farre from *rejoycing* with that blessed *Apostle*, that they *rave in tribulation*, and like some *beasts*, grow mad with baiting; or like *frantick men wounded*, who finding ingredients prepared to *dresse* them, teare them all *in peeces*. But let us not be like them, if *Satan* robs us of a bag of *silver*, let not us call after him, and bid him take *a bag of gold* also: If he afflict thee *outwardly*, yet surrender not to him the *inward*; rayle not at the *bung-*

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man, but runne to the *Iudge*; fret not with *Ioash*, 2 *Kings* 6 33. but submit with *Hezekiah*: *Isay*. 39. 8. When *Gods hand is on thy backe*, let thy hand be on *thy mouth*: If thou beest wronged, call not thine *adversary* to account, but thy *selfe*, and let it trouble thee more to *doe ill*, than to *heare of it*; be more sorry that it is true, *than that it is knowne*.

Yea, neither *rage* at the *Surgeon*, as mad-men, nor *swoone* under his hand, as *milke-sops*; but consider with whom thou hast to doe: *The Lord, the Lord strong, mercifull, and gratious, slow to anger, and abundant in goodnesse and truth, reserving mercy for thousands, forgiving iniquity, transgression, and sinne; and that will by no meanes cleare the guilty, but visit the iniquitye of the fathers upon the children, and upon childrens children, unto the third and fourth generation*: *Exod*. 34. 6, 7. And this (if any thing) will doe: *It was before the Lord*, saith *David*, *and therefore I will be yet more vile*. *Reproach in Gods service*, is our *best preferment*: the *Lord so noble*; the servant cannot be too *humble*: even *Bucephalus*, that disdained any other *rider*, in all his *trappings* would *kneele downe* to his Master *Alexander*, and goe away *proud of his burthen*.

Yea, to goe yet further, let us with good old *Ely*, (who was a good *sonne to God*, though he had beene an *ill Father* to his sonnes) even *kisse* the very *rod* wee smart withall; and say, *It is the LORD, let him doe what seemeth him good*: for whatsoever *seemeth good* to him, cannot but be good, howsoever it seemes to us. Yea, let us receive his stripes with all *humility*, *patience*, *piety*, and thankfulnesse; resolving as that holy *Martyr John Bradford*, who said to the *Queene* (how much more did hee meane it to the *great King of Heaven* and *Earth*?) *If the Queene will give me life, I will*

thanke

thanke her; *if shee will banish me, I will thanke her*; *if shee will burne me, I will thanke her*; *if shee will condemne me to perpetuall imprisonment, I will thanke her*. A man will easily swallow a bitter *pill*, to gaine health. The stomacke that is *purged*, must be content to part with some good *nourishment*, that it may deliver it selfe of more *evill humours*: and the *Physitian* knowes what is best for the *Patient*: the *Nurse*, better than the *Infant*, what is good and fit for it. Now the *Tenant* is more noble than the *House*; therefore why are wee not more *joyed* in this, then *dejected* in the other? since the least graine of the increase of *grace*, is more worth, than can bee equalled with whole pounds of *bodily vexation*. Yea, let us take them as tokens and pledges of *Gods love* and favour, who loves his Children so, as not to make *wantons* of them. They that would tame *pamper'd Horses*, doe adde to their travell, and abate of their *provender*, as *Pharaoh* served the Children of *Israel*. Which of us shall see *peeces* of *Timber* cut and squared, and plained by the *Carpenter*, or *Stones* hewne and polished by the *Mason*, but will collect and gather, that these are *Stones* and *Timber* which the *Master* would imploy in some *building*? If I suffer, it is that I may raigne. And how profitable is that *affliction*, which carryeth me to *Heaven*? Oh, it is a good change, to have the *fire of affliction*, for the *fire of Hell*: Who would not rather smart for a while, than for ever? Its true, these *Wasps*, wicked men, sting *shrewdly*, but the *Hornet*, Sathan, would sting worse a great deale. And not seldome doth the infliction of a lesse punishment, avoide a greater.

Neither must any man thinke to bee always free from *censures*, *aspersions*, and *wrongs*, not sometimes from *faults*: The very *Heathen* could say, It is for none but

but God, to *feele* or want nothing. Indeed, many are too apt to expect it. and therefore can beate nothing, like *Minderides* the *Sybarite*, who was grieved for that som: of the *Rose-leaves* which hee lay upon; were rumpled together: But this is to *vilipend*, and *undervalue*, his kindneſſe; to make no repute, nor reckoning of his *deepeſt indulgencies*, whereas the contrary, *approves our ſincerity* beyond all exceptions. Every man can open his hand to God while he bleſſes, but to expoſe our ſelves willingly to the afflicting hand of our *Maker*, and to kneele to him while he ſcourges us, is peculiar to the *faithfull*.

3. *Vſe.*

3. Thirdly, if the *ſharpe ſufferings*, and *bitter conflicts*, and *ſore travells* of Gods children, are uſually the *fore-runners of a joyfull iſſue*; even the happy *birth* of ſaving *repentance*: and that the ſharpe paine of the *Surgeons cutting* them, is onely to eaſe them of a more durable, and dangerous, yea a farre heavier paine, the ſtone *of the heart*: If while their enemies goe about to *rob them*, they doe but *inrich them*; As that *Sexton*, who in the night went to *rob a Gentlewoman*, that had been buried the day before with a *gold Ring*, and having opened the *coffin*, looſed the *ſheet*, and chafed her *finger* to get it off; ſhee having been but in a *ſwoone* before: her *ſpirits returning*, ſhe revived, and for many yeares after lived comfortably. If they may be reſembled to the *five loaves in the Goſpel*, which by a ſtrange *Arithmetick*, were *multiplyed* by *Diviſion*, and augmented by *Subſtraction*; then let none dare to *flatter*, or *flesh themſelves*, becauſe their eſtate is *proſperous*; eſpecially in an *evill way*: As it fared with *Leah*, whom

we may heare thus *chanting her happinesse*: God saith she, *hath given me my reward, because I have given my maid to my husband*: Gen. 30. 18 when she should rather have repented, than rejoyced. And the like with *Micah*, *Judges* 17 13 and Saul 1 Sam. 23. 7. and *Dionysius*, when he found the *winds* favourable in his *navigation*, after he had *dispoiled* the *Temple* of all the *gold* therein. Neither let such as suffer not, *censure* their brethren that doe; as those *three misjudged of Job*, that he was an *hypocrite*, and a *greater sinner* than others; and *God had cast him off*, or else it could not goe so ill with him. Or as the *Jewes* censured *our Saviour*, *Isay* 53 3. 4 And those *Barbarians*, Saint *Paul*, *Acts* 28. 4 which is to *condemne the generation of Gods children*, *Psal.* 73. 15. But rather *mistrust themselves*, which was the use *our Saviour* warned those to make of it, who told him of the *Galileans*, whose *blood Pilate* had *mingled* with their *sacrifices*, *Luke* 13. 1 to 6.

And indeed, he is *blinde* that judgeth of mans *felicity* by his outward *prosperity*, or concludes of ones *misery* from his *calamity*: *Eccles* 9 1 2. The *Sunne of prosperity* shines no lesse upon *brambles* in the *wilderness*, than *fruitfull trees* in the *Orchard*. The cold *frost* and *snow* of adversity, lights upon *Gardens*, as well as the *wilde waste*. *Ahab* and *Josia*'s end, concur in the very circumstances, the one *destroyeth Religion*, the other *restoreth it*: yet both *shot* with an *Arrow*. Saul and *Jonathan*, though *different* in dispositions, yet in their deaths they were *not divided*. *Zedekiah* a wicked man, had his *eyes put out*: so had *Sampson* the valiant Judge of *Israel*, and Type of *Christ*. *Moses* and *Aaron*, both were shut out of *Canaan*, as well as the *malignant spyes*, so that if we judge of mens *persons* by their outward *conditions*, we must needs erre.

Yea

Yea, usually *God doth most afflict* those, whom he *best affecteth*; dealing with his *children*, as the good *husband* deales with his *Trees*; those in the *Garden* he is evet and anon medling with them, either *lopping* off the superfluous *branches*, or *scraping* off the *mosse*, or *paring* of the *roote*, or *digging* and *dunging* them; so using all good meanes to make them *fruitfull*: whereas he lets them alone which grow in the *hedge-row*, or *Forrest*, till at length he comes with his *Axe* and *cuts them down for the fire*. He was not the *best Disciple* that had *the bag*: and *fatted ware*, you know is but *fitted* for the *shambles*. God puts *money* indeed (as some Hoorders doe) into these *earthen boxes*, that have only one *chinke* to *let in*, but none to *let out*, with purpose to *breake* them when they are *full*. What was *Haman* the better for his *honour*, while the *King frowned on him*; or the happier for being lift up *the ladder*, when he was to come *down* againe with a *roape*?

And for ought thou knowest, (at least, if thou takest not heed, for *prosperity* is the more dangerous *enemy* of the two, and skilfull to destroy;) thy *preservation* is but a *reservation*; as it fared with *Sodome* and her *sisters*, which were preserved from the *slaughter* of the foure Kings, that God might raine downe *Hell* from *Heaven* upon them. And *Senacharib*, who escaped the stroake of the *destroying Angell*, that hee might fall by the *sword* of his owne *sonnes*, *Isay* 37. 37, 38. Say then, one *woe*, the *woe of adversity*, (as thou accountest it) hath passed thee, perhaps there is a *second*, and a *third*, worse; behinde: *Revel.* 9. 12. and 8. 13. The *Philosopher* would see a *mans end* before he pronounc'd him *happie*. Yea, it may be, that which thou account'st thy *primest privilege*, may prove to thee a *snare*, and may be granted thee rather out of

anger than love, as the *Devill* left *Jobs tongue* untouched of all the rest, but why? in hope that therewith hee would have *Cursed God*; or charged him with *folly* and *cruelty*: so that we may say of *prosperity*, as *Antigonus* did of his *garment*; O *noble*, rather than *happie* priviledge! but of *adversity*, O *happy* rather then *noble* favour!

4. *Use.*

4. Fourthly, if *Affliction* be so profitable, and *prosperity* so dangerous as hath been showne; if it be our *Isaacks* use, first to *feele us* by tribulation, and then to *blesse us*; then away with those *foolish queries*, why doth God this, and why that? why doth he punish the *innocent*, and acquit the *peccant*? why doth hee permit so many, and such *notorious crimes*? why is he so severe towards his *owne*; so gentle to *others*? Aske not (saith *Salvianus*) why one is *greater*, another *lesse*; one *wretched*, another *happy*; I know not *Gods intent*: but it is sufficient satisfaction to me, that this is *done by God*. Why doth a *Physitian* give more *Wormeword*, or *Hellebore* to this *sick party*, than to that; even because, either his *disease*, or his *constitution* so requires it.

Neither let us value things as they seeme, or according to *sence*; but rather when we are *best pleased*, let us be *most suspitious*: let us desire and *chuse blessings*, as he *chose his friend*; not him that would be *plausible* to his humour for a day, but him that should be *profitable* to his mind *during life*. Let us imitate *Bees* that passe over *Roses*, and *Violets*, to set upon *Time*: If *crosses* are not *toothsome*, let it suffice that they are *wholesome*: 'Tis not required in *Physick* that it should *please*, but *heale*: unlesse we esteem our *pleasure* above our *health*.

Experience

Experience tells us, that thoſe things (for the moſt part) which are *leaſt pleaſing*, are *moſt wholeſome*: *Rue* is an *herb* moſt *bitter* to the taſt, yet in regard of the *vertue*, which is in it, we call it *herb of grace*: And *Mithridate*, though of all other *electuaries* it be *moſt diſtaſtfull*; yet of all others, it is the moſt *wholeſome*.

The world hates thee, and deales moſt ſpitefully with thee; *a good ſigne*: It hath alwayes been the portion of *good men*, to ſuffer at the hands of *evill men*; as appeares both by holy, and humane Writers: as for *Divine Authority*, you know how it fared with the *Prophets*, *Apoſtles*, and our Saviour *Chriſt* himſelfe, whoſe whole life, by reaſon of ſpitefull enemies, was but one continued croſſe. And as touching *ſecular*; examples are infinite; whereof a few: In *Athens*, we read of wiſe *Socrates*, good *Phocion*, juſt *Ariſtides*, victorious *Miltiades*; but how unworthily were they dealt withall? At *Rome* they had *Marcus Cato*, the pattern of a wiſe and prudent man, a lively emblem of *vertue*; how was he hated, thruſt downe, *ſpit upon*, ſtript both of his *Senator-ſhip*, and *Pretor-ſhip*, caſt into priſon, &c. *Rutilius* and *Camillus* were both exiled, *Pompeus* and *Cicero* both yeelded their necks to their Clients: Who ſo often curſt by the *Popes*, with *Bell*, *Booke* and *Candle*, as *Queen Elizabeth* of bleſſed memory? though ſhee *outlived ſeaven of them*.

But to leave *examples*; and come to reaſon: Is it not an evident ſigne, that if the world *hates thee*, thou art *none of the world*? yea, therefore it hates thee, becauſe thy practice *ſhames the world*; and becauſe thou diſcovereſt, and oppoſeſt her *treaſons* and *deceits*. Wicked men are like *dogges*, in condition, who will let a man amble a faire pace, quietly: but if he *gallop* through the *Towne*, though his errand be of importance, and to

the *King*. perhaps, they will barke and *fly at him*, which is a *token to them, of perdition, but to thee, of Salvation: Phil.* 1. 28. yea, it is an evident signe, that they are of the *stock of Ishmael*, and not the *seed of Israel*. I find many *acts of deception* in the Saints. I find *infirmity in those acts*, but that any one of them hath *scoft* at, and hated another for *goodnesse*; I find not: or that have used to dispute against it: *Gregory Nazianzen*, (I pray mind it seriously) told his friends; that *Julian* would prove a notorious wicked man: he tooke such delight in disputing against that which was good. Muchlesse that any after *regeneration*, have in this case been *cruell*. If wee would know (saith *Chrysostome*) a *Wolfe* from a *Sheepe* (since their *cloathing* is alike) looke to their *fangs*, and their *mouth*, if they be bloody: for who ever saw the *lips of a Sheep* besmeared with *blood*? which being so; No matter though the *gate* be *straight*, and the *way narrow*, if the end to which it leadeth be *everlasting life*.

5. *Use.*

5. Fifthly, if in conclusion the most *malitious* and damnable *practises* of our worst and *greatest enemies*, prove no other in effect to us, than did the malice of *Josephs brethren*, *Mistresse*, and *Lord* to him: the first, in *selling* of him; the second, in falsely *accusing* him; the third, in *imprisoning* him; (all which made for his inestimable good and benefit;) than the malice of *Haman* to *Mordecai*, and the *Iewes*; whose bloody decree obtained against them, procured them exceeding much joy and peace: than *Balaacs* malice to the Children of *Israel*, whose desire of *cursing them*, caused the Lord so much the more to *blesse them*, *Numbers* 23. Than the *Devills spite to Job*, who pleasured

sured him more by his sore afflicting him, than any thing else could possibly have done, whether wee regard his *name*, *children*, *substance*, or *soule*; than *Judas* his *treason* against the *Lord of life*, whose detestable fact served not only to accomplish his will, but the meanes also of all their *salvations*, that either before or after should beleeve in him: this should move *wonder*, *to astonishment*, and cause us to cry out with the Apostle; *O the depnesse of the riches both of the wisedome and knowledge of God! How unsearchable are his judgements, and his wayes past finding out! Rom.* 11. 33. O the wonderfull and soveraigne goodnesse of our *God*! that turnes all our *Poysons* into *Cordials*; that can change our *terrours* into *pleasures*; and makes the greatest *evils beneficiall* unto us, for they are evill in their owne nature, and *strong temptations to sinne*: *James* 1. 2 also *fruits* of *sinne*, and part of the *curse*, and worke those former good effects, not *properly* by themselves, but *by accident*; as they are so disposed by the infinite *wisedome*, *goodnesse*, and *power of God*, who is able to bring *light* out of *darknesse*, and *good* out of *evill*: yea this should tutor us to love our *enemies*. (Wee love the *medicine*, not for its owne sake, but for the *health* it brings us) and to suffer *cheerefully* whatsoever is laid upon us: for how can Gods Church in *generall*, or any member in *particular* but fare well, since the *very malice* of their enemies *benefits them*? How can we but say, let the world frowne, and all things in it runne crosse to the graine of our minds? Yet, *with thee, O Lord, is mercy, and plenteous redemption*: thou makest us better, by their making us, worse.

Objection. But perhaps thou hast not proved the truth of this by thy owne *knowleage*, and particular *experience*.

Answer. If thou hast not; thou shalt in due time: the *end* shall prove it: stay but till the *conclusion*, and thou shalt see that there is no Crosse, no *evil* nor *evils* can happen *unto thee*, that shall not be turned to good, by him that dwelleth *in thee*. Will you take Saint *Pauls* word for it, or rather *GODS owne word*, who is truth it selfe, and cannot lye? His words are, *Wee know that all things worke together for the best, unto them that love God; even to them that are called of his purpose*, *Rom.* 8. 28. And in *Verse* 35. 36. after he hath declared that Gods chosen people shall suffer *tribulation*, and *anguish*, and *persecution* and *famine*, and *nakednesse*, *perill*, *sword*, &c. be *killed all the day long*, *and counted as sheepe for the slaughter*; he concludeth with, *Nevertheless*, *in all these things wee are more than conquerours*, *through him that loved us*: and so goeth on, even to a challenge of our worst enemies, *Death*, *Angels*, *Principalities and Powers*, *things present*, *and to come*; *height*, *depth*, and what other creature besides, should stand in opposition. What *voluminous waves* be here, for *number*, and *power*, and *terrour*! yet they shall not seperate the *Arke* from *Christ*, nor a *soule* from the *Arke*, nor a *body* from the *soule*, nor an *haire* from the *body*, to doe us hurt. What saith *David*? *Marke the upright man*, *and behold the just*; *for the end of that man is peace*: *Psal.* 37. 37. Marke him in his setting out, he hath many oppositions; marke him in the journy; he is full of tribulations, but marke him in the conclusion, and *the end of that man is peace*. *In Christ all things are ours*, 1 *Cor* 3. 22. How is that? Why, wee *have all things*, because we have the *Haver of all things*. And *if wee love Christ*, *all things worke together for our good*; yea, *for the best*; *Rom.* 8. 28. And if all things; (quoth *Luther*) then

then; even *sinne* it selfe. And indeed, how many have wee knowne the better for their *sinne*? That *Magdalen* had never *loved so much*, if shee had not *so much sinned*: had not the *incestuous person* sinned *so notoriously*, he had never beene *so happy*. God tooke the advantage of his *humiliation*, for his *conversion*. Had not one foot slipt into the mouth of *Hell*, he had never beene in this forwardnesse to *Heaven*: Sinne first wrought *sorrow*, (saith Saint *Austin*) and now godly sorrow *kills sinne*; the *daughter* destroyes the *mother*: neither doe *our owne sinnes* onely advantage us, but *other mens sinnes* worke for our good also.

Objection. But may some say, *Can any good come out of such a Nazarite?*

Answer. Yes, The *advantage* wee have by *Christ*, is more than the *losse* wee had by *Adam*. If *Arius* had not held a Trinity of *Substances*, with a Trinity of *Persons*; and *Sabellius* an Unity of *Persons*, with an Unity of *Essences*; the Mysteries of the Trinity had not beene so clearely explained by those great lights of the Church. If *Rome* had not so violently obtruded her *merits*; the doctrine of *Justification* onely by *faith in Christ*, might have beene lesse digested into *mens hearts*. Wee may say here, as *Augustine* doth of *Carthage* and *Rome*; If some enemies had not contested against the *Church*, it might have gone worse with the *Church*. Lastly, suppose our enemies should kill us, they shall not *hurt*, but *pleasure* us: yea, even *death* it selfe shall worke our good. That *Red Sea* shall put us over to the *Land of Promise*: and wee shall say to the praise of God, we are *delivered*, wee are the better for our *enemies*, the better for our *sinnes*, the better for *death*; yea, better for the *devill*: and to thinke otherwise, even for the present, were not onely

to

to derogate from the *wisedome, power, and goodnesse of God*, but it would be against reason; for in *reason*, if he hath vouchsafed us that great *mercy* to make us *his own*, he hath given the whole *army of afflictions*, a more inviolable charge, concerning us, than *David* gave *his Host, concerning Absolom*; *See yee doe the yonng man, my sonne Absolom, no harme*. Now, if for the present thou lackest *faith, patience, wisedome*, and true *judgement* how to *beare*, and make this *gain of the crosse*; *Aske it of God, who giveth to all men liberally, and reproacheth no man, and it shall be given thee, James* 1. 5. *For every good giving, and every perfect gift, is from above; and commeth downe from the Father of lights*: *Verse* 17.

6. *Use.*

6. Sixtly, (for this point calling more for *practice* than *proffe*, it behoves us to be larger *here*, briefer *there*) If that which is *one mans meat*, proves *another mans poyson*; let it be acknowledged, that the *fault is not in the meat*, but in the *stomack*: and that it is the wickednesse of our *hearts*, and want of a sincere *endeavour*, to make good use of *Gods corrections*, which causeth him to *withdraw his blessing* from them. Wherefore let it provoke us as we love *our selves*, as we love our *soules*, through all the *transitory, tempopary momentary* passages of this world; first, to strive after, and *then to preserve the life of our lives*, and *soule of our soules, sincerity*, and *integrity*.

Againe, if *afflictions* (which are in their *owne nature, evill*, and unto others, *stronge temptations* to sinne) by the goodnesse of God, doe make so much for our *advantage*, and benefit *here*, and *hereafter*: If our *Heavenly Father* turnes all things, even the *malice of*

Satan

Satan, and *wicked men*, yea, our *owne sinnes* to our *good*: *Rom.* 8. 28 If for our sakes, and for his names sake, he even *changeth the nature and property* of each *creature*, rather than they shall hurt us; as it is the *nature* and *property of fire to burne*, yet that vehement fire in *Nabuchadnezars furnace*, did not burne the *three servants of God*. It is proper to the *Sea to drowne* those that be cast into it; yet it did not drowne the *Prophet* in the very *depth of it*. It is proper for hungry ravenous *Lyons to kill, and devoure*, yet they did *Daniel* no harme. And the like when wee need their helpe. It is proper for the *Sun to move*, yet it *stood still* at the prayer of *Joshuah*; proper for it to goe from *East to West*; yet for *Hezekiahs* confirmation, it went from *West to East*: It is proper for *Iron to sinke in the Water*, yet it *swom* when the children of the *Prophets* had need of it. In like manner; It is proper for *affliction* to *harden, and make* worse, as well as for *riches and prosperity, to insnare*: But as some simples are by *Art, made medicinable*, which are by nature, *poysonable*: So *afflictions*, which are in *nature destructive*; by *grace, become preservative*. And as *evill waters* when the *Vnicornes horne* hath beene in them, are no longer poysonable, but healthfull; or as a *Waspe when her sting is out*, may awaken us by *buzzing*, but cannot hurt us by *stinging*: so fares it with *affliction*, when God pleaseth to sanctifie the same, as he doth to all that love him, *Romans* 8. 28. For of God it is, (without thankes to *Affliction*, or our selves, or our *sinnes*) that wee are *bettered by them*: All the worke is thine, let thine be the *glory*.

But lastly, (for though wee can never be *thankefull* enough for this, yet this is not all) that wee should finde him a *Saviour*, whom our enemies finde a Just

revenger

revenger; That we should be loosed from the *chaines of our sins*, and they delivered into the *chaines of Plagues*; That the same *Christ* should with his precious *blood free* us, that shall with his *Word sentence them*.

Againe, if we were by nature the Seed of the *Serpent*, *children* of the *Devill*, and *Subjects* to that *Prince* wich ruleth in the *Ayre*, even that spirit which now *worketh in the children of disobedience*, *Ephes.* 2. 2. Wee may learne by it, to be *humble* and *thankfull*, if changed to be the *womans Seed*, children of God, and members of Christ: since we were once in so vilde a condition; for God found nothing in us but *Enmity*, 1 *Cor.* 15. 10. *Rom.* 7. 18, 25. We are not *borne*, but *new-borne Christians*: And whereas he might have *left us* in that perishing condition (being bound to none) and have *chosen others*; he hath of his free grace *adopted us*, and *left others*: Whats the *reason*? surely *no reason* can be given, but *O the depth*! only this I am sure of, it is a *mercy beyond* all *expression*: O my *soule*, thou hast not room enough for *thankefulnesse*.

Wherefore let it provoke us so to *love him*, that wee shew forth the *vertues*, and fruits of him that hath called us, and done all this for us, 1 *Pet.* 2. 9. But I feare we *forfeit* many of *Gods favours*, for not paying that *easie rent* of thankfulnesse.

For conclusion, If we be the *seed of the Woman*, and our enemies, the *Seed of the Serpent*; let us goe before them in *goodnesse*, as farre as *God hath* preferred us *before them in mercy*: let us be able to say of our enemies, as *Job* of his, *I have not suffered my mouth to sinne, by wishing a curse unto his soule*, *Job* 31. 30. Yea, let us send downe *Water* from our compassionate *eyes*, and weep for them by whom we bleed. In briefe, let us hate their *opinions*, *strive* against their *practise*, *pitie* their

their *miſguidings*, neglect their *cenſures*, labour their *recovery*, and pray for their *ſalvation*.

CHAP. XXXIV.

That though God diſpoſeth of all their malice to his childrens greater good, yet they ſhall be rewarded according to their miſchievous intentions.

Ob. IF it be ſo, that the malice of wicked men makes ſo much for the behoofe of Gods people; and that whatſoever they doe unto us, is but the execution of *Gods will*, and full accompliſhment of his inſt decree; it may ſeeme to make on their ſide, and not only extenuate their evill, but give them occaſion of boaſting.

Anſ. Although *God* diſpoſeth it to the good of his children, that he may bring about all things to make for his owne *glory*; yet they intend onely *evill* in it, as namely; the *Diſhonour* of God, the *ruine* of mens ſoules (as I have proved in the *Drunkards Character*) and the ſatisfying of their owne ſerpentine *enmity*, and thirſt of revenge. We muſt therefore learne to *diſtinguiſh* betwixt the act of God and of an *enemie*, as indeed Gods people doe; *When yee thought evill againſt me* (ſaith *Joſeph* to his brethren) *God diſpoſed it to good, that he might bring to paſſe as it is this day, and ſave much people alive*, *Gen.* 50. 20. God had no hand in *doing the evill*, but God will have a hand in the *diſpoſing* of it: When *Satan* and wicked men have their *wills*, even therein alſo is *Gods will* fulfilled, for *Gods will* is the higheſt *cauſe* of *all things*, *Pſal.* 115. 3. 4. Yea, the holy

holy God challengeth to himselfe whatsoever is done in the City, *Amos* 3. 6. but so, as neither wicked mens sinnes shall *taint him*, nor his decree justifie them: the sinne is their owne, the good which comes of it, is Gods, the benefit ours; He doth *well*, in suffering to be *done*, whatsoever is evill *done*, saith saint *Austin*, and is just in their injustice. God *wils* the same action, as it is a blessing, *tryall*, or *chastisement* of his *children*, which he *hates* as the wickednesse of the agent: because in the same thing which they did, there was not the same cause for which they did it. The lewd *tongue*, *hand*, or *heart*, moves from *God*, *it moves lewdly* from *Satan*: wicked men are never the freer from *guilt* and *punishment*, for that hand which the holy *God* hath in their *offensive* actions. To instance in some examples; *Satan did* nought touching *Job*, but what the Lord upon his request gave him *leave to doe*; what then? Did *God* and *Belial* joyne in fulfilling the same act? No: sooner shall Stygian *darknesse* blend with *light*, the *frost* with *fire*, *day* with *night*: true, *God* and *Satan* will'd the selfe same thing, but God intended *good*, Satan *ill*; Satan aimed at *Jobs*, and God at his confusion. *God* used the *malice* of *Pharaoh* and *Shemei* unto good; what then? God *afflicted* his people with another minde than *Pharaoh*, did; God, to *increase* them, *Pharaoh*, *to suppresse them*. The *sinne of Shemeis* curse was his owne, the *smart of the curse* was *Gods*; God wils that as *Davids chastisement*, which he hates as *Shimeis wickednesse*. God *owed* a revenge to the house of *Ely*, and by the delation of *Doeg*, he tooke occasion to *pay it*, when the *Priests* were *slaine*: It was just in *God*, which in *Doeg*, was most unjust: *Sauls cruelty*, and the *treachery of Doeg*, doe not loose one dram of their *guilt*, by the *counsell of God*: Neither doth the

holy

holy counſell of *God*, gather any blemiſh by *their* wickednesse: If it had pleaſed *God*, to inflict death upon them ſooner, without any pretence of occaſion, his juſtice had beene cleare from all imputations: Now if *Saul* or *Doeg* be inſtead of a *Peſtilence* or *Feaver*; who can cavill? *The judgements of God are not ever manifeſt*, but are alwaies juſt. Againe, the *curſe* of the *Serpent*, beſtowed *bleſſednesſe* on *Man*; yea, our *firſt Parents* had been leſſe glorious, if they had not wanted a *Saviour*. What then? Doth *Satan* merit thankes? No, but the contrary; for he onely intended the finall *ruine* and *Deſtruction* of them and all man kinde, with the diſhonour of their Maker. Laſtly, the Devill does us good in this particular caſe, for while he *aſſaults us with temptations*, and *afflicts us with croſſes*, he in effect *helpes us to Crownes*. Yet ſtill no thankes to *Satan*, for to be charitable is more than his meaning; it is that Divine and *over-ruling-providence of God*, which wee are beholding unto, and to him give wee the thankes.

But above all, our *Saviours example* will moſt excellently *diſtinguiſh* the ends of *God*, Satan, and *wicked Men*; for if wee obſerve, *Judas delivered him to death* for *gaine*, the *Jewes* for *envy*, *Pilate* for *feare*; the *Devill* provoked each of them through this *enmity*; *Chriſt himſelfe*, to *obey* his Fathers will, *God* the Father, in love to ſinners, and for their *Redemption*: each furthered one and the ſame thing, but to contrary *ends*: ſo when this *enmity* breakes furth in the wicked, Satan hath a hand in it as a *malicious author*; as when he entred into *Judas*, *and made* him *betray Chriſt*, *Luke* 22. 3. *Man* himſelfe as a voluntary *inſtrument*, as when *Pharaoh* hardened his owne *heart* againſt the *children of Iſrael*, *Exod.* 9. 34. God as a moſt *righteous Judge*, and avenger, as when he alſo *hardened Pharaohs*

raohs heart, so punishing his former *hardnesse*, with further *obduration*, *Exod.* 9. 12 But how in this case? Even by permitting the *seed of the Serpent*, from their owne malitious inclination, to hate the *Seed of the Woman*, not by infusing this malice, but by with-drawing his grace when he sees it abused: he doth not *infuse corruption*, he doth *not with-hold the occasion*; as when the *Rider* gives his *horse* the raines, we say he *puts him on*.

Whence that distinction of adversities, as they come from *Satan*, they are usually called *temptations*; as they come from *Men*, *persecutions*, as from *God*, *afflictions*.

Now as *God* turned the treachery of *Judas*, not only to the praise of his justice, *mercy*, *wisdome*, *power*, *&c.* but to the *good of all beleevers*: so he turnes this *enmity of Satan*, and *Wicked men*, to his *childrens great advantage* (in stopping them in their courses of sinne, and keeping them in exercise) and *his owne glory*: And well may he worke *good*, by *evill* instruments, when every *Prince* and *Magistrate* hath the feat to make profitable instruments, aswell *of evill persons*, as of *good*: yea, when there is nothing in the world, be it *gall* it selfe; yea the *excrement of a Dog*, or the *poyson of a Serpent*; but mans shallow invention can finde it is *good for something*: neither doe two contrary *poysons mingled* together prove mortall.

And thus you see, that the *will of God* may be done thanklesselv, when in fulfilling the *substance*, wee faile in the intentions, *and erre in circumstances*.

Now see with the like patience, how it will fare with these men in the end. *Pomponius Atticus* being destin'd to *famishment*, and receiving no manner of *sustinance* for many dayes; contrary to the intention; was freed by meanes of that *abstinence* from a violent paine, and *recovered of a disease*; which otherwise had cost

cost him his life, *Prometheus* being run in with a *Rapier* and *Jason* receiving a *great blow on the breast*, each was restored to *health*, from dangerous and deadly *impostumes*, which otherwise were thought *incurable*. And this is our case, for even as that *cured them*, which their enemies intended should have *killed them*, so this enmity of the Serpent and his Seed, *cures* our *soules*, and makes us everlastingly *happie*. Yet they intending onely evill in it, or at least the satisfying of their owne wicked wills, (as they know better than I (wherein they imitate the *Weesell*, which doth a man pleasure in *destroying of Vermine*, yet only intends the satisfying of her *owne hunger*, not his good that keepes the house) can no way assume the least *praise* to themselves, nor expect the more favour. That which is *ill of it selfe*, is not to be ventured on for the *good which commeth by accident*. It is no priviledge to be an *instrument of good by evill meanes*: Nor can you expect to fare better without a healing of your errours, than the *Worme in the stomack*, which, when it hath devoured all the matter proper for it, *dyes it selfe*: or *Helleborus*, which after it hath wrought the cure within the body, is cast up againe together with the *Mallady*.

The Lord doth often good to his Church, even by those Instruments whom for their sinnes hee meanes to cast into *Hell fire*. *Assur* was his Rod to *scourge Israel*, that done, they fell under a harper *lash themselves*, *Those Nations, saith God, shall serve the King of Babell Seventy yeares, and when the Seventy years are accomplished, I will visit the King of Babell and that Nation for their iniquities, and will make it a perpetuall desolation, &c. Jer.* 25. 11, 12. and 30. 16. even the greater sinners may punish the lesse, and prosper for a time. *Ezekiel* 7. *I will bring the most wicked of the Heathen, and*

they shall possesse their Houses, vers 24. When *iniquity* hath plaid her *part*, vengeance leaps upon the *Stage*; the *Comedy* is *short*, but the *Tragedy* is *longer*.

We use *rubbish to scoure our vessels*, when those vessels are cleered, we *fling away the rubbish*. *Bridges* that help men *over the streame*, at last themselves rot and sinke in. When *Balaams Asse* had done speaking, *humana voce*, she lived an *Asse*, and *dyed an Asse*: So when God hath sufficiently *afflicted the righteous*, by the *rod of the wicked*, he will *fling* the *Rod* into the *fire which is unquenchable*, *Isay* 33. 1.

And it stands with the strength of *reason*, for if God, saith Saint *Gregory*, strike so smartly those whom hee spareth; how heavie will his blowes be on them whom he condemneth; and with what severity shall *Castawayes* be punished, when *his owne children* are so visited and afflicted. If Gods owne *Children*, who are as deare and neare to him, as the *Apple of his eye*, or the *signet on his right hand*, suffer so many and grievous afflictions here; what shall his adversaries suffer in *Hell*? undoubtedly, when the *Patient* is made whole, he shall be *preserved*; but the *Plaister* shall be throwen away: For as God doth turne *evill to good* to them that love him, so he turnes *good to evill* to those that *hate him*.

Againe secondly, if the wicked are punished for doing wrong to the wicked, much more for wronging the *just*, and *innocent*: But we have many examples of the former, as that of *Adonibezeck*, who having cut off the *Thumbes* and great *Toes* of Seventy Kings that were wicked like himselfe, had also his owne *Thumbes*, and *Toes* cut off; *Judg.* 1. 5 7. And *Moab* of whom the Lord saith hee hath *burnt the bones* of the King of Edom into *lime*, therefore

will

will I send a fire *upon Moab*, and it shall *devoure*, &c. *Amos*, 2. 1, 2. If the greater Serpent devoures the lesse, there is a *Dragon* to devoure him; therefore the enemies of Gods Church, have no hope to escape. The everlasting punishments of the ungodly, *are deferred*, not *remitted*.

But all the evill thou doest to the godly, is with thy *tongue*?

Answ. That's bad enough, the *Serpents hissing* betrayes his malice; and *Ismaels tongue* made him a *Persecuter*, as well as *Dogs hands*; hee did but *sit and stand*, yet Saint *Paul* saith, he *persecuted him*, *Gal.* 4. 29. *Cham* only scoft at *Noah*, yet it brought upon him his *Fathers curse*, and *Gods* upon that. The *Athenians* but scoft once at *Sillas wife*, and it had welny cost the *razing of their City*, he was so provoked with the indignity. And whatever thou conceivest of it, *let this fault be as farre from my soule, as my soule from Hell*. For assuredly, God will one day *laugh you to scorne*, *for laughing his to scorne*; and at last despise *you*, that have *despised him* in us.

CHAP. XXXV.

Other grounds of comfort to support a Christian, in his sufferings. And first, that God is specially present with his servants in their afflictions, takes notice of their sufferings, and allayes their griefe

This rub being removed, and the passage made cleere, proceed wee to other grounds of *comfort* which the Word of God affords in this case,

for the better *upholding*, and strengthening of a *weake* Christian in his sufferings: Wherein, that wee may not exceed, I will select out onely *five*, because *instructions*, if they exceed, are wont, *like nayles*, to drive out one another.

First; wee shall beare the *Crosse* with the more *patience* and *comfort*; if wee consider, that *God is specially present* with his servants in their *afflictions*; *takes notice* of thir sufferings, and *allaies their griefe*. The troubles of a Christian are very great for number, *variety*, and *bitternesse*; yet there is one *ingredient* that *sweetens them all*, the promise of God: I *will be with thee in trouble, and deliver thee*, *Psalme* 91. 15. And *thou shalt not be tempted above thy strength*, 1 *Cor.* 10 13. Againe *Feare not*; *for when thou passest through the water, I will be with thee, and through the floods, that they doe not over-flow thee*; *when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee*, *Esay*. 43. 1, 2. Lo, here are promises like *Flaggons of Wine*, to comfort the distressed *soule*. Wherefore as *Cæsar* said to the trembling *Marriner*, *Be not afraid, for thou carriest Cæsar*; so, O Christian, be not afraid, for he that is *in thee, for thee, with thee*, that *guides thee*, that will *save thee*, is the invincible King *Jehovah*. And upon this ground, *David* was so *comforted* and *refreshed* in his *soule*. *Psalme* 94, 19. that he was able to say, *Though I should walke through the valley of the shadow of death, I will feare no evill*: Why? *For thou art with me, thy Rod and thy Staffe shall comfort me*; *Psalme* 23. 4. Yea, our *Enemies* can no sooner *assault* us with their *tongues*, but God comes in to our rescue. *If yee be railed upon for the name of Christ*, (saith Saint *Peter*) *blessed are ye, for the Spirit of God resteth upon you*, 1 *Peter* 4. 14. God is never

so

so much *enjoyed* of us, as when wee are in the deepe: with *David*, *Psal.* 130. 1. and when wee are *worst* of all *dismaid* with *Iehosaphat*, 2 *Chron.* 20. 12. When did *Iacob* see a *Vision* of *Angels*? but when he fled for his life, making the cold earth his *Bed*, and a stone his *Pillow*; or when was his *heart* so full of joy, as now that his *head* lay hardest? When was *Paul* rapt into the *third heaven* to heare words from Christ *not fit to be uttered*, 2 *Cor.* 12. 2, 4? but as some of the learned conceive, when he was *bereaved of his sight*. *Stephen* saw great happinesse by Christ, in his peace: but under that *shower of stones*, he saw *Heaven* it selfe *open*, *Acts* 7. When wee are *shine* all the day long for his sake, with the *Martyrs*, then wee are given *to see him with our eyes*, as *Iob* did, who till that time had only *heard of him by the hearing of the ear*. Then wee come to know that the Lord, he is God, with *Manasses*, 2 *Chron.* 33 13 and that he is our *hope and strength* and *refuge*, and a very present helpe in troubles *ready to be found* of all that seeke to him, 2 *Cronicles* 15. 4. 15. *Psalme* 9 9. 10. and 46. 1.

The *Israelites* never fared so well, as when they lived at *Gods immediate finding*, and at night expected their *morrowes* breake-fast from the *Clouds*: When they did *dayly aske* and dayly receive, their *dayly bread*. Yea, even when they were *wandering* in a forlorne *Wildernesse*, how did God as it were attend upon them in their distresse, to supply their wants? They have no guide, therefore God himselfe goes before them in a *piller of fire*; they have no shelter, the Lord spreades a *Cloud* over them for a *Canopy*; are they at a stand and want way? the *Sea* shall part and give them passage; doe they lack *bread*? Heaven it selfe shall power down the *food of Angells*; have they no

means to their bread; a wind shall send them innumerable *Quailes*; doe they yet want drinke, behold a hard *Rock* smitten with a little wand, shall power them out water in abundance; have they no supply of *Apparell*, their *Garments* shall not wax old on their backs; bee their *Enemies* too strong for them for want of *Engines*, the Wals of *Iericho* shall fall downe before them; are their enemies yet too many and potent, *Haile-stones* shall fall and braine them; *Lampes*, *Pitchers*, and *Dreames* shall get them Victory, the *Sunne* shall stand still in *Gibeon*, and the *Moone* in the valley of *Ajalon*: lacke they yet a *Land to inhabite*, the Lord will cast out all the Inhabitants, and give them a *Land which flowes with milke and honey*, &c. *Afflictions* have this advantage, that they occasion God to shew that mercy to us, whereof the prosperous are incapable; as we further see in *Hagar*: *Gen.* 21. 17. 18. 19. And *Manoahs* Wife, *Judges*. 13. 3. To whom the *Angel of the Covenant* had not been sent, if they had not been in distresse.

It would not become a *mother* to be so indulgent to an *healthfull childe*, as to a *sicke*: and indeed some have found their *outward castigations* so sweetned with the *inward consolations* of Gods Spirit, that they have *found* and confessed their receipts of joy and comfort, to bee an *hundred fold more* than their payments, *even* in this *present life*, according to that promise of our Saviour, *Mark* 10. 29. 30. So that a Christian is still a *gainer in all his losses*; yea, he *gaines by his losses*.

Now if we could but remember and *lay to heart* these *premises*, thus backt with *examples*; when we feele the greatest *assaults* or *pangs*, how could we want *courage*? but alasse, most of us are like the *Prophets servant*, 2 *Kings* 6. who saw his foes, but not his friends:

we are like *Iosephs brethren*, who saw him, *converst* with him, were fed by him, yet knew him not. Like *Peter* who when the *Angell* brought him out of prison, and went before him; wist not that it was so, but thought he saw a *vision*: Acts 12. 9. *Christ* at his *Resurrection* was so *changed*, that his owne *Disciples knew him not*; much more since his *Ascention* may he *passe by us*, as he did by *Iob*: *Chap.* 9. 11. or *meet us* as he did *Saul*, in the way to *Damascus*; or *walke* and *talke with us*, as he did with the two *Disciples* in the way to *Emaus*: *Luke* 24. 16. or *stand by us* while we are *seeking him*, as he did by *Mary* in the *Garden*: Iohn 20. 14. and yet we be *ignorant that it is hee*. Yea, hee may be *in us* by his *spirit*; even whiles *we feele him not*. *Iacob* saw him both asleepe and awake, yet (saith hee) *the Lord was in this place, and I was not aware of it*: Gen. 28. 16. at least we are apt to thinke, that God is removed from us, when we any way suffer calamity; as the *Israelites* doe but want water, and presently they cry, *Is the Lord among us*, or no? *Exod.* 17 7. as if God could not bee with them, and they a thirst; either he must *humour* carnall mindes, or be distrusted.

But both his presence and love, is the same in adversity, as it is in prosperity; our sence only makes the *difference*, even as a *Church*, *Castle* or *Towne* is unmoveable, and keepeth one place; though to us it may seeme *sometime on our right hand*, *otherwhile on our left*: as we change our *standing*, *sitting*, or *walking*. Yet if some unusuall crosses disturb our *peace*, presently their breakes out a voice mixt with murmuring, and dispaire, God hath forsaken us. It was a *common* complaint with *David*, *The Lord hath forsaken us*; *thou hast cast off, and abhorred us*: *why hast thou forsaken me*? &c. Yea, the onely *Sonne of God* came to this

my God, my God, why hast thou forsaken me? Yet consider, did *God* forsake either of them? hee might bee *angry* with *David*, more angry with *Christ*, for the sinnes of all the world; and in their present *sence*, that *anger* might worke in them an *apprehension* of his *forsaking them*: but he did not *forsake* them, nor will hee *forsake thee*, if thou dost not first *forsake him*. Thou mayst think so, but God will not doe so; but in the meane time, how can this be well taken? wee see *our wretchednesse*, we doe not see *our blessednesse*: No talke of his presence, of his absence we complaine. Our *cowardly spirits* give him for quite gone; yet *hee is not farre from every one of us*: *Acts* 17. 27. Yea, this confession, could *Seneca* make, (but like a Divine) *God is neare unto thee, hee is with thee, hee is within thee*: and surely if hee had not beene with these *Israelites*, they had not lived; if he had been *in them*, they had not *murmured*. We can thinke him *absent in our want*, and cannot see him *absent in our sinne*; yet, *wickednesse*, not *affliction*, argues him gone: yea, he is then most *present*, when he most *chastiseth*; for *as the sufferings of Christ abound in us, so our consolations abound through Christ*, 2 *Cor.* 1. 5.

Againe, God may be *present* with us, and yet wee not be pleased; as the *Israelites* repined for a *King*, when the Lord was their *King*: or *Christ* may bee with us, and yet we want something that wee desire. Christ was in the Ship, and yet (say the Apostles) *wee have no bread*. *Iesus* was at the *Marriage*, yet, saith his *Mother*, *they have no Wine*, *John* 2. 3. Wee may want *Bread* and *Wine*, and yet have *Christs company*: but if food faile, it is because *Manna* is to come; if *Wine* be absent, yet *grace* and *salvation* is present; if God takes away *flesh*, and gives *Manna*; deny Sun

and

and *Moone*, and gives himselfe; hee doth us no wrong.

Now why doth God by his *promise* tye himselfe to be present with us, more especially in *affliction?* but that he may *resist our enemies, sustaine us* when wee faint, and *Crowne* us when we overcome; but that he may be exact in taking *notice* of our particular sufferings, and as *David* saith, *Count our wanderings, put our teares into his bottle*, and enter all into his Register: *Psal.* 56. 8. 9. All our afflictions are more noted by that God *that sends them*, then of the *patient that suffers them*; every pang, and stitch, and gripe, is first felt of him that sends it: could wee be *sufferable unseen*, we had reason to be heartlesse: but how can it bee but lesse possible to indure any thing that hee *knowes* not, than that he *inflicteth* not? As he said to *Manoah* by an *Angell, Thou art barren: Judg.* 13. 3. so he saith to one, thou art *sick*, to another, thou art *poore*, to a third, thou art *defamed*, thou art *oppressed* to another; that all seeing *eye takes notice* from Heaven of every mans condition, no lesse than if he should send an *Angell to tell* us he knew it, and his *knowledge* compared with his *mercy*, is the just comfort of all our sufferings. O God, we are many times *miserable* and feele it not, thou knowest even those *sorrowes* which we might have, thou knowest what thou hast done, *doe what thou pleasest*.

CHAP.

CHAP. XXXVI.

That all afflictions, from the least to the greatest, doe come to passe, not by accident, chance or fortune, but by the especiall providence of God.

Section 1.

1. WE shall beare the *crosse* with more *patience* and *comfort*. If we consider, that all afflictions, from the *least* to the *greatest*, doe come to passe, not by *accident chance*, or *fortune*, but by the speciall *providence of God*; who not only *decreeth* and *fore-appointeth* every particular crosse: *Eccles.* 3. 1. *Rom.* 8. 28. 29. but even effecteth them, and *bringeth them into execution*, as they are *crosses*, *corrections*, *tryals*, and *chastisements*: *Isaiah* 45. 7. *Amos* 3. 6. and also ordereth and disposeth them; that is, *limiteth* and *appointeth* the *beginning*, the *end*, the *measure*, the *quality*, and the *continuance* thereof: yea, hee ordereth them to their *right ends*; namely, *his owne glory*, the *good of his servants*, and the *benefit of his Church*: *Jeremy* 33. 11. *Gen.* 50. 19. 20. 2 *Sam.* 16. 10. *Psal.* 39. 9. God useth them but as *Instruments*, wherewith to worke his good pleasure *upon us*. As what are our enemies but *Gods Axes* to cut us downe, not for the *fire*, but for the *building*: *Gods Masons* to hew us here in the *Mountaine*, that we may be as the polished *corner stones of the Temple*, *Psal.* 144. 12. Or admit the *Mason* pulls downe the *House*, it is not with an intent to *destroy* it, but to *re-edifie* it; and raise it up againe in better *forme* and *fashion*,

fashion. Gods villains to scowre up the vessell of his House, that they may bee meet for the Masters use.

If then they be but as *Instruments*, or *tooles* in the hand of the *worke-man*; we must not so much looke to the Instrument, as to the *Author*: Gen. 45. 5. and 50. 20. Well may the *Priests* of the *Philistims* doubt whether their *plague* bee from God, or by *Fortune*: 1. Sam. 6. 2. 9. but let a *Joseph* be sold into *Egypt*, he will say to his enemies, *Yee sent me not hither, but God; when yee thought evill against me, God disposed it to good, that he might bring to passe as it is this day, and save much people alive*: or let a *David* be rayled upon by any cursed *Shimei*, he will answer, *Let him alone, for he curseth, even because the Lord hath bid him curse David: Who dare then say, Wherefore hast thou done so?* 2. Sam. 16. 10. Or let a *Micha* be trodden upon, and insulted over by his enemy, his answer will be no other than this, *I will beare the wrath of the Lord, because I have sinned against him, untill he plead my cause, and execute judgement for me*: Micha. 7. 9. The *believer* that is conversant in *Gods* booke, knowes that his *adversaries* are in the hands of God, as a *Hammer*, *Axe*, or *Rod* in the hand of a *smiter*; and therefore as the *Hammer*, *Axe*, or *Rod*, of it selfe can do nothing, any further than the force of the *hand* using it, gives strength unto it: so no more can they doe any thing at all unto him, further than *it is given them from above*; as our *Saviour* told *Pilate*: John 19. 11. See this in some *examples*; you have *Laban* following *Jacob* with one troope, *Esau* meeting him with another, both with *hostile* intentions; both goe on till the utter most point of their *execution*, both are prevented ere the *execution*: for stay but a while, and you shall see *Laban* leave him with a kisse, *Esau* meet him with a

kisse

rifle; *of the one* hee hath an oath, *tears* of the other, peace with both. GOD *makes fools* of the enemies of his Church, he lets them proceed that they may be *frustrate*, and when they are gone to the uttermost reach of their *malice*, hee puls them back to the *stake* with shame. Againe, you have *Senacharib* let loose upon *Hezekiah* and his people, who insults over them intolerably: 2 *Kings* 18. Oh the lamentable and sinfull desperate condition of distressed *Jerusalem*! *wealth* it had none, *strength* it had but a little, all the *Country* round about was subdued unto the *Assyrian*: that proud victor hath begirt the *walls of it* with an innumerable *army*, scorning that such a *shovell-full* of earth should *stand out* but one day: yet poore *Jerusalem* stands alone, *block'd up* with a world of enemies; *helpless*, *friendless*, *comfortless*, looking for the worst of an *hostile fury*; and on a sudden, before an *Arrow* is shot into the *City*, a hundred fourscore and five thousand of their enemies were *slain*, and the rest run away. 2 *Kings* 19. 35. 36. God laughs in *Heaven* at the *Plots of Tyrants*, and *befooles* them in their *deepest projects*. If he undertake to protect a people, in vaine shall *Earth* and *Hell conspire against them*. Nothing can be accomplished in the *Lower House of this world*, but first it is decreed in the *Upper Court of Heaven*; as for example, what did the *Jewes* ever doe to our *Saviour Christ*, that was not first both *decreed* by the *Father* of Spirits, and *registred* in the *Scriptures* for our notice and comfort? They could not so much as *throw the Dice for his Coat*; but it was prophecied: *Psalme* 22. 18. and in *Psalme* 69. 21. It is fore-told that they should give him *gall* in his *meat*, and in his *thirst*, *vinegar to drinke*; the very *quality* and *kind* of his drinke is *prophesied*. Yea, his *face* could not be *spit upon*

without

without a *prophesie*; those filthy excrements of his enemies fell not upon his *face*, without *Gods decree*, and the *Prophets* relation: *Isay.* 50. 6. Yea, *let the Kings of the earth be assembled, and the Rulers come together, Let Herod and Pontius Pilate, with the Gentiles and the people of Israel*, gather themselves in one league against him, it is in vaine; for they can doe nothing, but what the *hand of God and his Counsell* hath before determined to be done: as *Peter* and *John* affirmed to the rest of the *Disciples*, for their better *confirmation and comfort*: *Acts* 4. 26. to 29. No, notwithstanding the *Disciples* raged, the *Pharises stormed*, *Herod* and *Pilate* vexed, *Caiaphas prophesied*, all combined, and often sought *to take him*: yet no man laid hands on him, (untill his houre was come that God had appointed) so that by all their Plots, they were never able to doe him any more hurt than onely *to shew their teeth*: *John* 7. 30. If we are in league with God, we need not feare the *greatest of men*.

Indeed, it was *Pilates* brag to Christ, knowest thou not *that I have power to crucifie thee*? *John* 19. 10. And *Labans* to *Jacob*, *Gen.* 31. 29. I am able to doe you hurt; but they were but vaine cracks: for doth not *Pharaohs* overthrow tell all boasting Champions, that an *Host* is nothing without the God of *Hosts*. Yea, Satan himselfe was faine to say unto God, in *Jobs* case, stretch out now thine hand &c. Job 1. 11. & 2. 5. True, as *Themistocles* once said of his sonne; this boy can doe more than any man in all *Greece*: for, the *Athenians* command the *Grecians*, and I command the *Athenians*, and my wife commands me, and my sonne commands my wife: so the Churches adversaries in some places, may boast what their Father the Devill can doe: for he commands the *Pope*, and the *Pope* commands the *Jesuites*, and the *Jesuites* command such a King, or Em-

perour,

perour Revell. 17 12, 13. and that *Emperour*, or *King* commands his *Officers of state*; and they command the *common people*. And yet to speake rightly, even all these can doe just nothing of themselves, *for he that sits in the Heavens laughing them to scorne*, commands all.

Now it must needs comfort and support us exceedingly, if in all cases we doe but duly consider, that *inequality is the ground of order*, that *superiour* causes guide the *subordinate*, that this *sublunary* Globe depends on the *celestiall*; as the *lesser wheeles* in a *Clock* doe on the *great one*, which I finde thus expressed:

As in a Clock one motion doth convay
And carry divers wheeles a severall way,
Yet altogether by the great wheeles force,
Direct the hand into his proper course.

Who is he that saith, and it commeth to passe, when the Lord commandeth it not? Lamment. 3. 37. Suppose the *Legions of Hell* should combinde with the *Potentates of* the *Earth* to doe their worst, they are all *nothing without God*: as in *Arethmeticke*, put never so many *Cyphers* together, one afore another, and they make *nothing*; but let one *figure* be added, it makes them *infinite*. So is it with *men* and *devils*; if *God* bee not with them, they are all but *Cypher's*: And yet for the praise of his *glory* and the good of his Church; these *enemies of his*, whether they rise or *sit still*, shall by an *insensible ordination* performe that will of the Almighty, which they *least* thinke of, and *most oppose*: *The inhabitants of Jerusalem, and their Rulers, (because they knew him not, nor yet the words of the Prophets which are read every Sabboth day) have fulfilled them in condemning him!* Acts 13. 27. so that as Saint *Austin* speakes, by resisting the will of God, they doe fulfill it: and *his will is done by and upon them*, even in that they *doe against his will*.

That

That even *Satan* himselfe is *limited*, and can goe no further then his *chaine* will reach, wee may see, *Revel.* 20. 2. More particularly, he could not touch so much as *Jobs body* or *substance*, no not one of his *servants*; not one *limbe of their bodies*, nor one *haire of their heads*, not one *beast of their heards*, but he must first beg *leave of God*, Job 2. 6. Nay *Satan* is so farre from having *power* over us *living*, that he cannot touch our bodyes being *dead*; yea, he cannot *find them* when God will *conceale them*, (witnesse the *body of Moses:*) and I doubt not, but as the *Angels* did wait at the *Sepulchre* of their and our Lord: so for his sake, they also *watch over our graves*: he could not seduce a *false Prophet*, nor enter into a *Hog without licence*; the whole *Legion* sue to *Christ* for a sufferance, not daring other than to grant, that without his *permission* they could not hurt a very *Swine*.

And when he hath *leave from God*, what can he doe? he cannot go one hayrs breadth beyond his *commission*; being *permitted*, he could bring *Christ* himselfe, and *set him* on the *Pinacle of the Temple*, but he could not *throw him* down; which even a *little child* might have done with *permission*. As the *Lyon*, 1 *Kings* 13 killed the *Prophet*, but neither touched the *Asse* where on he roade, nor yet the *dead carkas* contrary to his nature.

True, *Satan* could boast even to *Christ* himselfe, that all the *World was his*, and all the *Kingdomes* thereof, but when it came to the push, he could not enter into a very *Hog*, without asking him leave, and having leave given him, be presently carryed the whole *heard* headlong into the *Sea*: Why did he not so to the man *possessed?* no thankes to him, he had leave for the one, not so for the other; and therefore a whole *Legion* of them were not able to

destroy one poore *simple man*, *Matth.* 8. *vers.* 31, 32.

So that all our enemies are curbed and restrained by the divine *providence* of our heavenly Father: *Satan* may be his *Executioner*, but God is the *Judge*, and the *Executioner* cannot lay on a stroake more than the *Judge* appoints.

I confesse, *Satan* is so strong comparatively, and withall so crafty and malicious, that we may with reverence and love, wonder at the *mercy* of God in our delivery: But this is our comfort, first, that Spirit (as we have showne) can doe nothing without the God of *spirits*. Secondly, wee have the *Angels* ayde as the Prophet *Elisha* against that bloody *King*, 2 *Kings* 6. 17. *Lot* against the *Sodomites*, Gen. 19. 10. *Jacob* against the feare of *Esau*, Gen. 32. *vers.* 24, 28. *Hezekiah* against *Senacharib*, *Esay* 37. 36. and *England* against that invincible Navy of the *Spaniards* in Eighty eight. True, they appeare not ordinarily, what then? no more doe the evill *Angels*, but the Word of God assures us it is so, *the Angel of the Lord pitcheth round about them that feare him, and delivereth them*, *Psalme* 34. 7. And doe but thou get spirituall eyes, whereby thou mayest see, as with *Moses*, the invisible God, so the invisible *Angels*: doe but pray as *Elisha* for his servant, that thine eyes may be opened, and then thou shalt see more *with thee*, than *against thee*, 2 *Kings* 6. 16, 17.

Yea, had wicked men their eyes opened, as *Balaam* once had, they would at every turne *see an Angel* stand in their way, ready to resist what they goe about, as hee did: for this is one of the noble imployments of those *glorious spirits*, to give a strong, though *invisible* opposition to lewd enterprises: Many a *treacherous* act have they hindred, without the knowledge of the

Traytor

Traytor. Yea, O God, many are the dangers which wee *see* and *feare*; innumerable, those we *neither see nor feare*; Therefore to take away all attribution to our selves, even when wee know not thou dost deliver us.

Now if it be *fearefull* to think how great things evill spirits can doe with *permission*; it is *comfortable* to think how they can doe nothing *without permission*: for if *GOD* must *give him leave*, he will never *give him leave* to doe any hatme to his *chosen*, he will never *give him leave* to doe the least hurt to our *soules*. Now as by way of *concession*, every greater includes the lesse; hee that can lift a *Talent*, can easily lift a *Pound*: so by way of *denyall*, every greater excludes the lesse. If *Satan* himselfe cannot hurt us, much lesse *his instruments*, weake men: but for proofe of this, see also an instance or two: that a *Sparrow cannot fall to the ground, without our Heavenly Father*; and that without *leave* from him, our enemies cannot *diminish* one *haire* of our *heads*; we have our *Saviours* expresse testimony, *Matth.* 10. 29, 30. Let the *Powder-Traytors* plot and contrive the ruine of our *State* never so *cunningly* and *closely*, let them goe on to the utmost, (as there wanted nothing but an Actor to bring on that *Catholike doom*) yet before the *Match* could be brought to the *Powder*, their artificiall *fire-workes* were discovered, their *projection, prodition, deperdition*, all *disclosed*, and seasonably *returned* on their *own heads*: And the like of their *invincible Navy*. And of *Pope Alexander* the sixt, who prepared a feast for divers *Cardinalls* and *Senators*, purposing to poyson them: but by the providence of God, they escaped, and he alone was poysoned. Let *Jezabel* tret her heart out, and *sweare by her Gods*, that *Eliah* shall die, yet she shall be *frustrate*;

Eliah shall be safe. Let the red *Dragon* spout forth floods of *venome* against the *Church*, the *Church* shall have wings given her to flie away, shee shall be delivered: *Revelat.* 12. Let the *Scribes* and *Pharisees*, with their many *false witnesses* accuse *Christ* never so, yet in spite of malice, *innocency shall find abbettors*: and rather than he shall want *witnesses*, the mouth of *Pilate* shall be opened to his *justification*. Yea, let *Jonas* through frailty runne away from the execution and embassage of *GOD S charge*, and thereupon be cast into the *Sea*, though the *Waves* require him of the *Ship*, and the *Fish* require him of the *Waves*, yet the Lord will require him of the *Fish*: even the Sea, and the Fish, had as great a charge for the *Prophet*, as the *Prophet* had a charge for *Niniveh*: for this is a sure rule, if in case God gives any of the creatures leave to afflict us, yet he will be sure to lay no more upon us than *we are able*, or he will make us able to beare: yea, than shall make for *our good* and *his glory*. He hath a provident care over all the Creatures, even *Beasts* and *Plants*: and certainly wee are more precious than *Fowles* or *Flowers*; yet the Lord cares for them. Will the *House-Holder* take care to water the *herbes* of his *Garden*, or to fodder his *Cattell*, and suffer his *Men* and *Maides* to famish through *hunger* and *thirst*? Or will he provide for his *Men* and *Maides*, and let his owne children starve? Surely, if a man provide not for his owne, *He hath denyed the faith, and is worse than an Infidell*: 1 *Tim.* 5. 8. Farre be it then from the *great Housekolder*, and *Judge of all the Earth*; not to provide for his deare Children and Servants, what shall bee most necessary for them Indeed, we may feare our owne *flesh*, as Saint *Paul* did; but *God is faithfull, and will not suffer us to be tempted above our strength*, but

will even give the issue with the temptation, and in the meane time *supports us with his grace*, 2 *Corinth.* 12. 9. You have an excellent place to this purpose; *Jeremiah* 15. 20. 21.

Section. 2.

Objection. But wee see by *experience*, that *GOD* gives wicked men power often times to take away the very *lives of the godly.*

Answer. What then? If we lose the *lives of our bodies*, it is, that we may save the *lives of our soules*; and attaine the greater *degree of glory*, *Luke* 9. 24. and so we are made *gainers* even by that losse. Now if God takes away *temporall*, and gives *eternall* life for it, there is no hurt done us: he that promiseth *ten peeces of silver*, and gives *ten peeces of gold*, breakes no promise. *Peace be unto this house*, was the *Apostles salutation*, but it was not meant of an outward peace with *men of the world*: and *Christ* saith, *you shall have rest*, *Matth.* 11. 28. but it is rest unto *your soules*. Againe, thou hast merited *a three-fold death*: if thou beest freed from the two worser, *spirituall* and *eternall*; and God deale favourably with thee touching thy *naturall death*, he is mercifull: if not, thou must not thinke him *unjust*. Though the *Devill* and the *World* can hurt us, aswell as other men, in our outward and bodily estates: as the *Devill* had power over *Job* in his *Ulcers*, over his *Children* in their *death*, over *Mary Magdalen* that was *possessed*, and over that *daughter of Abraham*, *Luke* 13. whom he kept *bound* 18. *yeares*, *Verse* 16. yet they can doe us no *hurt* nor *indanger* our *soules*; they shall lose nothing but their *drosse*, as in *Zachary* 13. 9. *Isaiah* 12. Let them sluce

our our *blood*, our *soules* they cannot so much as *strike*; let *wild beasts* teare the *body* from the *soule*; yet neither *body* nor *soule* are thereby severed from *Christ*. Yea, they can neither deprive us of our *spirituall treasure here*, nor *eternall hereafter*; which makes our *Saviour* say, *Feare ye not them which kill the body, but are not able to kill the soule; but rather feare him wich is able to destroy both soule and body in Hell*, *Matth.* 10. 28. The *body* is but the *Basket*, *Cabinet*, *Case*, or *instrument* of the *Soule*, and say it falls in peeces, there is but a *Pitcher* broken; the *soule a glorious Ruby*, held more fit to be set in the *Crowne of glory*, than here to be troden *under foot* by *dirty Swine*; and therefore so soone as separated, the *Angels* convey her hence to the place of *everlasting blisse*. Alas, what can they doe? they cannot *separate us from the love of God in Christ Jesus*: *Rom.* 8. 38. 39. Yea, they are so farre from doing us harme, as that, contrarywise wee are much the better for them; *In all these things we are more than conquerours, through him that loved us*: *Verse* 37. Whatsoever then becomes of goods, or lives, happie are we so long as (like wise *Souldiers*) we guard the *vitall parts*, while the *soule* is kept sound from *impatience*, from *distrust*, &c. Our enemy may *afflict us*, he cannot *hurt us*.

Objection. Nevertheless, that which I suffer, is exceeding *grievous*.

Answer. Not so grievous as it might have beene, for he that hath afflicted thee for a time, could have held thee *longer*; he that toucheth thee *in part*, could have stricken thee in *whole*: hee that laid this upon *thy body*, hath power to lay a greater Rod both upon thy *body and soule*. Againe there is no chastisement not grievous; the *bone* that was *dis-joynted*, cannot be set

right

night without paine; no potion can cure us, if it worke not; and it worketh not, except it makes us sick: Nay, my very disease is not so painfull for the time, as my remedy: how doth it turne the stomack, and wring the intrayles, and work a worse distemper than that, whereof I formerly complained? neither could it be so wholsome, if it were lesse unpleasing, neither could it make me whole, if it did not first make me sick. But wee are contented with that sickneſſe which is the way to health. There is a vexation without hurt, such is this: we are afflicted, not overpressed: needy; not despearate: persecuted, not forsaken; cast downe, but perish not, how should wee? when all the evill in a City comes from the providence of a good God, which can neither be impotent, nor unmercifull? It is the Lord, let him doe what he will. Woe worth us, if evils could come by chance, or were let looſe to light where they liſt; now they are over-ruled, wee are ſafe. In the name of God then, let not the tall ſtature of the Anakims, nor the combination of the Edomites, nor the politick counſels of all the Achitophels and Machivilians, nor the proud lookes, nor the big words of all the Amaziahs, combining themſelves together, deter or diſmay you. Let not the over-topping growth of the ſonnes of Zerviah ſeeme too hard for you; for God is infinitely more ſtrong and mighty to ſave us, than all our enemies are to deſtroy us; and he hath his Oare in their Boate, he hath a ſpeciall ſtroke in all actions whatſoever, and can eaſily over-reach, and make ſtarke fooles of the wiſeſt; by making their owne counſels and endeavours like Huſhais, to overthrow thoſe intentions which they ſeeme to ſupport.

As touching the continuance of afflictions, God ſo ordereth and tempereth the ſame, in his mercifull wiſe-

dome, that either they be *tolerable*, or short; either our sorrowes shall not be violent, or they shall not *last*; if they be not light, they shall not be *long*: grievous and sore tryals last but *for a season*, 1 *Peter* 1. 6. *A little while*, *John* 16. 16. Yea, *but a moment*, 2 *Cor.* 4 17. *He endureth but a while in his anger*, (saith the *Psalmist*) *but in his favour is life*; *weeping may abide for a night*, *but joy commeth in the morning*: *Psal.* 30. 5. And this had he good experience of; for if we marke it, all those *Psalmes* whose *first lines* containe *sighes* and broken *complaints*, doe end with delight and *contentment*; he began them in *feare*, but they end in *joy*: you shall see terrible anguish sitting in the *doore*, irremediable sorrow looking in at the *window*, despaire bordering in the *margent*, and offering to creep into the *Text*; yet after a sharpe conflict, nothing appeares but *joy* and *comfort*. God loves to send *relief*, when we least looke for it; as *Elisha* sent to the King of *Israel*, when he was *rending his clothes*: 2 *Kings* 5. 8. Heare what the Lord thy Redeemer saith by *Isaiah*; *For a moment in mine anger*, *I hid my face from thee for a little season*, *but with everlasting mercy have I had compassion on thee*: *Isaiah* 54. 8. It is but a little, for a *moment* that his anger lasts, his *mercy* is *everlasting*: and *I hid my face*, never *turn'd my heart* from thee. *Joseph* when he lay downe to sleep, was full of care about his Wives being with childe; *Matthew* 1. 20. but he awakened well satisfied: *Verse* 24. *To day*, a measure of fine *flower*, is lower rated in *Samaria*, than *yesterday*; or *anny*. Although *Christs Starre* left the *Wise-men* for a time, yet instantly it appeared againe, and forsooke them not till they had found CHRIST; which was the marke they aymed at: *Matthew* 2. 9. *Afflictions* are like *running waters*, which make many

grounds

Grounds fruitfull, but tarry with none of them. Yea, its a *Rule in nature*, that violent things cannot last long: The *Philosophers* could observe, that no motion *violent* is wont to be *permanent*; and *Seneca* concludes, That if the sicknesse be tedious and lasting, the *paine* is tolerable; but if violent, short: and so of *spirituall temptations*, the which were so vehement upon *Luther*, that the very venome of them dranke up his *spirits*; and his body seemed dead; so that neither *speech*, *sense*, *blood*, or *heat*, appeared in him; but this sharpe fitt lasted but for one day: so if we suffer much, it shall not be long; if wee suffer long, it shall not be much. Some misery is like a *Consumption*, *gentle*, but of *long continuance*; other, like a *Feaver*, *violent*, but *soone over*. If our sorrowes be long, they are the *lighter*; if *sharper*, the *shorter*. The sharpe *North-East winde* (saith the *Astronomer*) never lasteth *three dayes*, and *thunder*, the more *violent*, the lesse *permanent*. Wherefore, cheere up thou *drooping soule*, if the Sunne of comfort be for the present clouded; it will ere long shine forth *bright* againe: if now with the *Moone* thou art in the *wane*, stay but a little, thou shalt as much *increase*; for as *dayes* succeed *nights*; *Summer*, *Winter*; and *rest*, *travell*: so undoubtedly, *joy* shall *succeed*, and *exceed*, thy *sorrow*. Thy *griefe* shall dissolve, or be dissolved; yea, it is in some measure dissolved by hope for the present. The *Portugals* will *rejoyce in foule weather*; why? because they know, *faire* will follow; and so may the *believer*, in his greatest *exigents*; because God will shortly tread *Satan* under our feet. *Rom* 16 20. Here also the *distressed soule* may raise comfort to himselfe out of *former experience*; who is hee that hath not *beene delivered* out of some miserable *exigent*? which if thou hast, thou mayest well say unto God with the *Psalmist*,

Thou hast shewed me great troubles and adversities, and thou wilt returne and revive me, and wilt come againe, and take me up from the depth of the earth, and comfort me: Psalme 71. 20, 21. For *Gods former actions* are *patternes of his future*; he teacheth you what *he will doe*, by what *he hath done*: and nothing more raiseth up the heart in present *affiance*, than the recognition of favours, or wonders passed: he that hath found God present in one extremity, may *trust him in the next*: every sensible favour of the Almighty, invites both *his gifts* and *our trust*.

Objection. But thou wilt say with the *Psalmist*, thine *enemies* have *long prevailed* against thee, and *God* seemeth altogether to *hide his face*, and to have cleane *forgotten thee*: and so thou feareſt he will for *ever*, *Psal.* 13. 1. 2.

Answer. It is but so in thy apprehension, as it was with him; *Gods deliverance* may over-stay thy *expectation*, it cannot the due period of his *owne counsels*: for know first, that Gods *workes* are not to be judged of, untill the *fifth act*. The case deplorable and desperate in outward appearance, may with one smile from Heaven finde a blessed issue: *Dothan* is besieged, and the Prophets servant *distressed*, they are in a grievous case; (as they thinke) yet a very apparition in the *clouds* shall secure them: not a squadron shall bee raised, and yet the enemy is surprised: 2 *Kings* 6. here was no *slacknesse*. The *Midianites* invade *Israel*, and are suddainly *confounded by a dreame*; *Judges* 7. Mistris *Honywood*, that Religious Gentlewoman, *famous for her virtues*, after shee had been distressed in her minde thirty yeares, without feeling the least comfort, not being able to hold out any longer, (as a *wounded spirit who can beare?*) flung a *Venice-glasse* against

against the *ground*, and said to a grave Divine that sought to comfort her, *I am as sure to be damned, as this Glasse is to be broken*; but what followed? the *Glasse* was not broken, but *rebounded* and *stood upright*: at the sight whereof, she was so *confirmed*, that ever after to her dying day, she lived most comfortably: much like that of *Apelles*, who striving to paint a *drop of foame* falling from a *Horse mouth*, after long study how to expresse it, even *despairing*, flung away his *Pencill*, and that threw did it. How *opportunely* doth God provide succours to our distresses! It is his glory to helpe at a *pinch*, to begin where we have given over; that our reliefe might bee so much the more *welcome*, by how much it is *lesse looked for*: *superfluous ayde* can neither be *heartily desired*, not *earnestly looked for*, nor thankefully *received* from the hands of mercy. Besides, our infirmity best sets off the *glory of his strength*: 2 *Cor.* 12. 9. *Spirituall consolations* are commonly late and suddain; long before they come, and speedy when they doe come, even preventing *expectation*: and our last conflicts have wont ever to be the sorest, as when after some *dripping raine*, it powres down *most vehemently*, we thinke the weather is *changing*. When he meanes to ease us of our *burthen*, he seemes to lay on heavier; wherefore trust in God *killing*, and *love* God *chiding*, it is a good signe of our recovery.

Section 3.

Againe in the next place thou must know, that *mans extremity is Gods opportunity*; well may hee forbeare, so long as we have any thing *else to rely upon*: but we are sure to find him in our *greatest exigents*, who loves to give comfort to those that are *forsaken of*

their

their hopes, as abundance of examples witnesse. When had the *Children of Israel* the *greatest victories*, but when they *feared most* to be overcome? 2 *Kings* 19. 35. *Exod.* 14. 28, 29. When was *Hagar* comforted of the *Angell*, but when her *childe* was neere *famished*, and shee had cast it under a *Tree* for *dead*? *Genesis* 21. 15. to 20. When was *Elijah* comforted and relieved by an *Angel*, with a *Cake baked on the coales*, and a *Cruise of Water*, but when hee was utterly *forsaken of his hopes*? 1 *Kings* 19. 4. to 7. When was the *Samaritan* relieved? it was high time for the *Prophet* to visit her, poore soule, shee was now making her *last meale*: after one meane *morsell*, shee was yeelding her selfe over to *death*. As long as *Ægypts flower* lasted, *Manna* was not *rained*. When did *God answer* the hopes of *Sarah*, *Rebeccah*, *Rachel*, the wife of *Manoah*, and *Elizabeth*, touching their long and much desired *issues*? but when they were *barren*, and past hope of *children*, by reason of *age*, *Genesis* 18. *Judges* 13. *Luke* 1. 6. 7. When did our *Saviour* heale the *Woman of her bloody issue*? but after the *Physitians* had *given her over*, and shee becomming much worse, had *given them over*, when shee had *spent all shee had* upon them: for, to mend the matter, *poverty*, which is another *disease*, was super-added, to make her *compleatly* miserable. When *mans helpe failes*, then *Gods begins*. When did *Moses* finde succour, but when his *Mother* could no longer hide him, and he was put into the *River* among the *Bull-rushes*; shee would have given all she was worth *to save him*, and now shee hath wages to *nurse him*: shee doth but change the name of *Mother* into *Nurse*, and shee hath her sonne *without feare*, not without *great reward*. When *Israel* was in so hard a straight, as either to be *drowned in the Sea*, or *slaine by the Sword*, how miraculously

miraculously did God provide an *evasion by dividing the waters?* When *Rochel*, like *Samaria*, had a *strong enemy* without, and a *sore famine* within; how miraculously did God provide an evasion, by making the *tyde their Purveyor*, to bring them in an Ocean of *Bell-fish*? the like of which was never knowne before, nor *since*. We read how *Merline*, during the *Massacre* at *Paris*, was for a *fortnight* together, *nourished* with *one Egge a day*, laid by a *Hen*, that came constantly to a *Hay-mow*, where he *lay hid* in that danger. When the *English* had left *Calez*, and the *Spaniard* was againe repossest of it; by some *neglect* or *oversight*, there was an *English-man* left behinde: but how did God provide for his *escape?* its worth the remembring; hee was no sooner crept into a *hole under a paire of staires*, but instantly a *Spider weavet a web* over the hole, and thus diverted them; for when one of them said, Here is surely some of them hid, another replyes, What a foole art thou, doest thou not see, its *covered with a firme cobweb?* and so past him, that in the night hee escaped. O *Saviour*, our *extremities* are the *seasons* of thy *ayde*: even when *Faux* was giving fire to the *Match*, that should have given fire to the *Powder*, which should have blowne up *Men* and *Monuments*, even the whole *State* together; thou that never *sleepest* didst *prevent him*, and disclose the whole *designe*: yea, thou didst turne our intended *Funerall* into a *Festivall*. And why doth the goodnesse of our God pick out the most needfull times for our relieſe and *comfort*? but because our extremities drive us to him that is *omnipotent*; there is no feare, no danger, but in our owne insufficiencie: but because when wee are forsaken of all succours and hopes, we are fittest for his redresse; and *never are we nearer to helpe*, than when

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we *despaire of helpe*; but because our extremities give him the most glory, and our comfort is the greater, when the deliverance is seene before it is *expected*. His wisedome knowes when ayde will be most *seasonable*, most *welcome*: which he then loves to give, when hee findes us left of all other *props*. That mercifull hand is reserved for a *dead-lift*, and then hee failes us not; as when *Abraham* had given *Isaac*, and *Isaac* had given himselfe for dead; then God interposed himselfe: when the *knife* is falling upon his *throat*, then, then comes the deliverance by an *Angel*, *calling*, *forbidding*, *commending* him. When *things* are *desperate*, then looke most for *Gods helpe*; for *then is the time*: *Psal.* 119. 126, *Isay* 33. 9, 10.

And indeed, our *faith* is most commendable in the *last act*; it is no praise to *hold out* untill we be hard driven, but when we are forsaken of *meanes*, then to *live by faith* in our God, is thought worthy of a *Crowne*. O wretched *Saul*, hadst thou held out *never so little* longer without *offering*, and without *distrust*, *Samuel* had come, and thou hadst kept the favour of God, whereas now for thy unbeliefe, thou art cast off for ever: 1. *Sam.* 13. 10 to 15. To shut up all in a word, were thy *soule* in such a *straight*, as *Israel* was betweene the *Red Sea*, and the *Ægyptians*; the *spirits of vengeance*, (like those enemies) pursuing thee *behind*; *Hell* and *death* (like that *Red Sea*) ready to ingulfe thee before; yet would I speake to thee in the confidence of *Moses*, *Exodus* 14 13. *Stand still and see the salvation of the Lord*. Thy word, O God, *made all*, thy word shall repaire all; hence all yee diffident feares, he whom I trust is *omnipotent*.

Againe Secondly, thou must know that God in his *wisedome* hath *set downe* a certaine period of time, with-

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in which he will *exercise* his Children, more or lesse: and at the end whereof, and not before, he will relieve and comfort them againe. As we may perceive by *Eccles.* 3. 1. *Acts* 7. 25. *Exodus* 12. 41. *Gen.* 15. 13. *Daniel* 12. 1. 4. 11. *Jer.* 25. 11. *Gen.* 6. 3. *Foure hundred yeares* he appointed to *Abraham* and his seed, that they should bee Sojourners in a strange land, where *they should be kept in bondage, and evill intreated*: *Genesis* 15. At the end of which time, even the selfe same day, they returned from the *land of Egypt*: that was the precise time appointed, and the selfe same day it was *accomplished*: and till then *Moses* undertooke it in vaine. Why were they so long kept from it? the land was their owne before, they were the right heires to it, lineally descended from him who was the first Possessor of it after the flood: *God* will doe all in due time, that is, in his *time*, not in *ours*; if at any time the Lord *deliver us*, it is more than hee *owes us*. Let him (saith Saint *Augustine*) choose his owne opportunity, that so freely grants the *mercy*. Againe, he appointed that the *Jewes* should serve the *King of Babylon seventy yeares*; not a day, not an houre to be abated, *Jeremy* 25. 11, but at the end thereof even that *very night*, *Daniel* 9. it *was accomplished*; neither did *Daniel*, (who knew the determinate time) once *pray* for deliverance, till just upon the *expiration*. *Thirty eight yeares* he appointed the sick man at *Bethesda's Poole*, *John* 5. 5. *Eighteene yeares* to that *daughter of Abraham*, whom *Christ* loosed from her *disease*: *Luke* 13. 16. *Twelve yeares* to the *Woman with the bloody issue*, *Matth.* 9. 20. *Three moneths* to *Moses*. *Exod.* 2. 2. *Ten dayes* tribulation to the *Angel* of the *Church of Smyrna*, *Apocal.* 2. 10. *Three dayes* plague to *David*, 2 *Sam.* 24. 13. Each of these *grea-*

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med for a time, under the like *burden* as thou doest; But when their time which God had *appointed*, was come, they were *delivered* from all their *miseries*, *troubles*, and *calamities*: and so likewise ere long, if thou wilt patiently *tarry the Lords leasure*, thou shalt also be delivered from thy *affliction* and *sorrow*, either in the *Morning* of thy trouble, with *David*, *Psal.* 30. 5. or at the *Noone* of thy life, with *Job*, *Chapter* 42.10. 1017. or toward the *Evening*, with Mr *Glover*, that holy Martyr, who could have no comfortable feeling, till he came to the *sight of the stake*: but, then he *cryed out* and *clapt his hands for joy* to his freind, saying, *O Austin, he is come, he is come*, meaning the feeling *joy* of *faith*, and the *Holy Ghost*: Acts and monuments, *Fol.* 1555. Or, at *night* with *Lazarus*, at one *houre* or another, thou art sure to be delivered, as *time will determine*. *Many* were the troubles of *Joseph*, but the Lord delivered him *out of all*. *Many* were the troubles of *Abraham*, but the Lord delivered him *out of all*. *Many* were the troubles of *David*, but the Lord delivered him *out of all*. *Many* were the troublers of *Job* but the Lord delivered him out of all: therefore he *can* and *will* deliver *thee out of all*. But if he do not, (saith *Shadrach*, *Meshach* and *Abednego*) yet we will not do *evill to escape danger*; because *Christ* hath suffered more for us: therefore *if I perish*, *I perish*, saith *Hester*. Be our troubles *many in number*, *strange in nature*, *heavy in measure*, *much in burthen*, and *long in continuance*; yet Gods mercies are *more numerous*, his wisdome *more wondrous*, his power *more miraculous*; he will deliver us *out of all*: *Many are the troubles of the Righteous*: Yea, he riseth higher, and calls them *millions*, for so the words may be rendered; *but the*

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Lord delivereth them out of all: *Psal.* 34. 19. How *many*; or how *great* soever they be, or how *long* soever they continue, yet an end they shall all have: For the *LORD* either taketh *troubles from them*, or takes *them from troubles*, by receiving them into his heavenly rest; where they shall acknowledg that *GOD* hath rewarded them as *farre beyond their expectation*, as he had formerly punished them *lesse than they did deserve*.

Objection. Oh! but my condition is so *desperate*, and *irrecoverable*. that its *impossible* I should ever get out of it.

Answer. There is no *impossibillity* (saith *Ambrose*) where *God* is pleased to give a *dispensation*, But bethink thy selfe, is it worse with thee than it was with *those before mentioned?* and yet they were *delivered*: Or, is thy case worse than that of *Jonas* in the *Sea*, yea in the *Whales belly*? and yet he was *delivered*: Worse than *Nebuchadnezzars grazing* in the *Forrest* among *beasts*, even untill his *haires* were growne to be like *Eagles feathers*, and his *nayles* like *Birds clawes*? *Daniel* 4. 31. to 36. and yet he againe *reigned in Babell*: Worse than *Josephs*? when he was throwne into a *Pit*, and left hopelesse; or when *sold* to the *Ishmaelitish Merchants*, and then cast into *prison*? yet after all this, his said *brethren* were faine to become *petitioners* to him: Worse than *Job* when he sat *scraping his soares* on the *dunghill*, had all his *houses burnt*, all his *cattell stolen*, and his *children slaine*? yet, he was farre *richer afterwards*, than *before*.

How *rashly* then hast thou *judged* of thy *Makers dealing* with thee? It were more agreeable to *reason* and *religion*, to conclude the contrary; for both *experience*, and *reason* teacheth, that *violent pressures*, like *violent motions*, are *weakest*, at the *furthest*. When the

the morning is darkest, then comes day: yea, usually after the *lowest ebbe* followes the *highest spring-tyde*: And *Religion* teaches, that if we *love God*, *all things*, even the worst of afflictions *shall so occurre*, and *cooperate* to our good, that wee would not have wanted them for any good. Wherefore hold but fast to God, and my *soule* for thine, neither *Affliction* nor ought else shall hurt thee. You know, while *Adam* was at *peace with God*, all things were at *peace with Adam*.

Now this *Doctrine* well digested will breed good blood in our *soules*, and is specially usefull to *bound our desires* of release; for though we *may be importunate*, *impatient* we *may not be*; stay he never so long, *Patience* must not be an Inch shorter than *Affliction*: If the *Bridge* reach but halfe way over the *Brook*, we shall have but an ill favoured *passage*. Wee are taught in Scripture to praise *Patience*, as we doe a faire day at night; *Hee that endureth to the end shall be saved*: *Matth.* 24. 13. Whereas comming but a foot short, may make us misse the *prize*, and loose the *wages* we *runne for*: and then as good never, have set foot out of doores. Much the better for that *sight* which will not bring us to *heal*. *Perseverance* is a kind of *all in all*; *continuance* is the *Crowne* of all other *graces*; and *Heaven* shall bee the *Crowne* of *continuance*.

But not seldome doth the Lord only *release* his Children out of extreame adversity here, but withall makes their latter end so much the *more prosperous*, by how much the more their former time hath beene *miserable* and *adverse*. We have experience in *Iob*: *You have heard*, saith Saint *James* of *the patience of Iob*, *and what end the Lord made with him*. What end is that the *Holy Ghost* tels you: *That the Lord blessed his*

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latter end, more than his begining; and gave him twice as much as he had before: for whereas at *first* he had but *7000 Sheep*, 3000 *Camnels*, 500 *yoke of Oxen*, and 500 *shee Asses*: *after* his reparation hee had 14000 *Sheep*, 6000 *Camnels*, 1000 *yoake of Oxen*, and 1000 *shee Asses*, every one *double*: and whereas the number of his *Children* remained the same they were before, namely, *seaven Sonnes*, and *three Daughters*, the number of them were also *doubled*, as the learned observe: for, whereas his *Brasts*, according to the condition of *bonds*, utterly *perished*; the soules of his *Children* were *saved*: so that he had twice so many *Children* also, whereof *ten* were with *him* on *Earth*, and the other *ten* with *God* in *Heaven*. *Job*. 42. 10. to 14. And in *Joseph*, who was bred up in the *Schoole of Affliction* from his infancy; yet when his turne was come: *one houre changes* his *fetters of Iron*, into *chaynes of Gold*; his *ragges* into *Robes*, his *stocks* into a *Charriot*, his *Prison* into a *Palace*, the noyse of *his Gyues* into a *breech*; and whereas he was *thirty yeares* kept under, he *ruled* in the height and lustre of all honour and glory, the space of *eighty yeares*. And one *minute* made in *Lazarus* a farre *greater change*, and preferment. And in *David*, who for a long time was in such feare of *Saul*, that he was forc'd to fly for his life, first, to *Samuel* where *Saul* pursued him; then to *Jonathan*, where his greife is doubled, then to *Abimelech*, where is *Doeg* to betray him; after that he flyeth to *Achish*, King of *Gath*, where, being discovered, he is in greatest feare of all, lest the King should take away his life; and lastly when he returnes to his owne *Ziklag*, he finds it *smitten* and *burnt* with fire, and his *wives taken prisoners*, and in the midst of all his greife, when he had *wept untill he*

could weepe no more; the people being vexed, intend to *ſtone him*; ſo that, as he had long before complained, *there was but a ſtep betweene him and death*; but marke the *iſſue*, though his heart were now not only *brim full*, but *ran over* with *griefe*: yet within two dayes the Crowne of *Iſrael* is brought unto him; and he is annointed King, 2 *Sam.* 1. and for the preſent he was able to *comfort himſelfe in the Lord his God*: 1 *Sam.* 30. 6. Yea, after this, when by that foule ſinne of *Adultery*, and *Murther*, he had brought more enemies about his eares, (*God*, and *Men*, and *Devils*) having once repented his fault, he was able to ſay with confidence, *O God, thou haſt ſhewed me great troubles and adverſities; but thou wilt take me up from the depth of the earth, and increaſe my honour*: *Pſalme* 71. 20. 21. He knew well enough that it is Gods uſe to bring *comfort* out of *ſorrow*, as he brought *water out of the Rock*, and that, cheriſhing was wont to follow ſtripes: And indeed, how oft hath a *Tragick* entrance had a happie end? Like that we read of *Michael*, who was condemned to death by the Emperour *Leo*, upon a falſe accuſation; but before the execution, the Emperour dyed, and *Michael* was choſen in his ſtead. And of *Mordecay*, who being in the *fore-noone* appointed to the *Gibbet*, was in the *after-noone* advanced next of all to the *Throne*. And *Queen Elizabeth* of bleſſed memory, who Raigned at the ſame time that ſhe expected to Suffer, & was Crowned, when ſhee looked to be beheaded. God loves to doe by his Children, as *Joſeph* did by his Father; firſt, we muſt have our beloved *Joſeph* a long time detained from us, then hee robbes us of *Simeon*; after that, ſends for our beſt beloved *Beniamin*, and makes us beleeve he will rob us of all our Children at once, all the things that are deare to us: But why is it

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even that when wee thinke to have loſt all, he might returne himſelfe, and all againe with the greater *intereſt* of joy and felicity. The *Lord*, ſaith *Hannah*, *killeth*, and *maketh alive*; firſt, killeth; and then, maketh alive; bringeth downe to the *grave*, and *raiſeth up*; the Lord maketh *poore*, and maketh *rich*; bringeth *low*, and *exalteth*; *he raiſeth the poore out of the duſt, and lifteth up the begger from the Dunghill; to ſet them among Princes, and to make them inherit the ſeate of glory*: 1 *Sam.* 2. 6. 7 8. And why all this? but that in his *owne Might*, no man might be ſtrong. *Verſe* 9. That which *Plutarch* reports of *Dionyſius*, (how he tooke away from one of his Nobles, almoſt his whole eſtate, and ſeeing him nevertheleſſe continue as jocund and well contented as ever, he gave him that againe, and as much more) is a common thing with the Lord: and thouſands can witneſſe, that though they *went weeping* under the burthen, when they firſt carried the *precious ſeed of Repentance*; yet they ſtill *returned with joy*, and brought *their ſheaves with them*: *Pſal.* 126. 5, 6.

Obiection. But thou thinkeſt thou ſhalt not *hold out*, if God ſhould long delay thee.

Anſwer. If he delay thee never *ſo long*, he will be ſure to ſupport thee as *long*: 1 *Cor.* 10. 13. which is much at one upon the matter. If he ſuffer thee to be *ſorely tempted*, he will not ſuffer thee to be *tempted above thy ſtrength*: 2 *Cor.* 4. 8. 9. 16. His *grace* ſhall be *ſuffiicient for thee* at the leaſt: 2 *Cor.* 12. 9. *Phil.* 1. 29. which was *Pauls* anſwer, and it may ſuffice all ſuitors; the meaſure of our patience ſhall be *proportionable* to our *ſufferings*, and our *ſtrength* equalled to our *Temptations*, 1 *Cor.* 10. 13. Now if God doe either take away our appetite, or give us meat, it is enough.

True, a *Ship* of never ſo great a burthen, may bee

overladen till it sinke againe; or if we shall *wear away* all the *steele* with *whetting*, the *Tool* is left unprofitable. *But my thoughts* (saith *God*) *are not as your thoughts, nor my wayes as your wayes.* *Isaiah* 55. 8. *God is no Tyrant* to afflict thee immeasurably neither will he draw a sword to kill *Flyes*; or call for *Scorpions* when a *Rod* is too much. He that made the *vessell*, knows her *burden*, and how to *ballance* her; yea, hee that made *all things very good*, cannot but *doe all thing very well*. Indeed, God seemeth to *wrastle* with us, as he did with *Jacob*; but he supplyes us with hidden strength, at length to get the better: And *grace to stand* in affliction, and *to gaine by it*, is better than *freedome* or *deliverance*. The *Bush*, which was a Type of the *Church*, consumed not all the while it *burned with fire*; because God was in the middest of it. The *Ship* at *Anchor* is shrewdly tossed to and fro, but cannot be carried away, either by *waves*, *winds*, or *weather*: So, *Satan*, and the world may disturbe us, but they can never *destroy us*: Our head *Christ* being above, we cannot be drowned. There can be no *disjunction*, unlesse we could be pluckt from his armes, that is *almighty*: for *our life is hid with Christ in God*, *Colos.* 3 3. Hee doth not trust us with our owne *soules life*, but hides it in his Sonne *Jesus*: because if it were in our *owne hands*, we should easily be tempted to *sell it*, as *Esau* did for an *Apple*, and *Esau* for a *messe of Pottage*: whereas now, we are safe: for, to pluck us out of his hands that is *almighty*, requires an *adversary* stronger than himselfe. Neither wants he care; he that numbers our very *haires*, what account doth he make of our *soules*? Nor *love*; for if he hath *bought us with his blood*, and given us himselfe, will he deny us *any thing* that is good for us?

Wherefore *silence your Reason*, and *exult your Faith*,

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(how *pressing*, or *piercing* so ever your sufferings be) which puls off the *vizard* from his *face*, and sees a *loving heart*, under contrary appearances. Trust the *mercy of God*, which is of infinite perfection; and the *merits of Christ*, which are of perfect *satisfaction*: and then *hope* will beare up thy heavie heart, as *bladders* doe an *unskilfull swimmer*: Otherwise, if thou shalt walke by *sence*, and not by *faith*; 2 *Cor.* 5. 7. feare will no lesse *multiply evills*, then *faith* would *diminish them*: and thou shalt resemble *Bucephalus*, who was not afraid of his *burthen*; the *shadow only* frighted him.

Section 4.

Objection. Although Christ in the *Gospel* hath made many *large & precious promises*, yet there are none so generall which are not limited with the condition of *Faith*, and the fruit thereof, unfained *Repentance*: and each of them are so tyed, and entayled, that none can lay claime to them but *true believers* which repent, and turne from all their sins to serve him in *holynesse, without which no man shall see the Lord*: *Heb.* 12. 14. *Isay* 59. 20. But I want these *qualifications*, without which, how can I expect *supportation* in my sufferings; or an happie *deliverance* out of them? however it fares with *believers*, whom Christ hath *undertaken for*: yea, I have such a *wicked heart*, and my *sinnes* are so many, and great; that these *comforts* nothing *concerne* me: for *they that plow iniquity, and sow wickednesse, shall reape the same*: *Job* 4. 8.

Answer. So our *failings* be not *wilfull*, though they be *many* and great; yet they cannot *hinder* our *interest* in the *promises* of God.

Admit thou art a *great sinner*, what then? art thou

a greater *sinner than Mathew*, or *Zacheus*, who were sinfull *Publicans*, and got their livings by pilling, and polling, oppression, and extortion? than *Mary Magdalen*, a common *strumpet*; *possest of many Devils*? than *Paul*, a bloody persecutor of *Christ* and his *Church*? than the *Theefe* upon the *Crosse*, who had spent his whole life to the last *houre*, in abominable *wickednesse*? than *Manasses*, that outrageous sinner, and most wicked wretch that ever was; an *Idolater*, a malitious Persecutor of the truth, a *defiler* of Gods *holy Temple*, a *sacrificer* of his owne *children* unto *Idols*, that is, *Devils*; a notable *witch*, and wicked *sorcerer*; a bloody *murtherer* of exceeding many the *deare Saints*, and true *Prophets* of the Lord; and one who did not runne headlong *alone* into all hellish impiety, but *led the people* also out of the way to doe more wickedly than did the *Heathen*, whom the Lord cast out and destroyed? I am sure thou wilt not say thou art more wicked, than he was; and yet this *Manasses*, this *wretch*, more like a *Devill* in *carnate*, than a *Saint* of God, repented him of his sinnes from the bottome of his heart, *was received*, (I cannot speake it without ravishing wonder of Gods bottomlesse and never sufficiently *admired mercy*) was received, I say, to *grace*, and obtained the *pardon* of all his horrible *sinnes*, and most abominable wickednesse: And are not these, and many the like *examples*, written for our *learning*, and recorded by the *Holy Ghost*, to the end that wee may gather unto our selves *assurance* of the same *pardon*, for the same *sinnes*, upon the same *repentance*, and *beleeving*?

Are thy sinnes *great*? *his mercies are infinite*; hadst thou committed all the sinnes that ever were committed, yet in comparison of Gods mercy, they are lesse than

than a mote in the *Sun* to all the world, or a *drop* of *water* to the *whole Ocean*: for the *Sea*, though great, yet may be measured; but *Gods mercy* cannot be *circumscribed*: and he both can and will, as easily forgive us the debt of *ten thousand millions of pounds*, as *one penny*; and as soone pardon the sinnes of a wicked *Manasses*, as of a righteous *Abraham*, if wee come unto him by untaigned *repentance*, and earnestly desire and implore his grace and mercy: *Rom.* 5. 20.

The *Tenure* of our *salvation* is not by a *covenant of Workes*, but by a *covenant of grace*, founded, not on our *worthinesse*, but, on the free mercy and good pleasure of God; and therefore the *Prophet* well annexeth *blessednesse* to the remission of sinnes; *Blessed is he whose transgression is forgiven*: *Psal.* 32. 1.

Yea, the *more miserable*, wretched, and sinfull wee are, the more fit objects we are, whereupon hee may *exercise*, and shew the infinite riches of his bounty, mercy, vertue, and *all-sufficiency*. And this our spirituall *Physitian* can aswell, and as easily cure desperate diseases, even the remediesse *Consumption*, the dead *Apoplex*, and the filthy *Leprose* of the soule, as the *smallest malady*, or least *faintnesse*: Yea, he can aswell *raise* the *dead*, as cure the *sick*, and aswell of *Stones*, as of *Jewes*, make *Abrahams children*. Did he not without the *Sun*, at the *Creation*, cause light to shine forth; and without rain, at the same time, make the *earth fruitfull*? why then should you give your selfe over, where your *Physitian* doth not? Besides, what sinne is there whereof we can *despaire* of the remission, when wee heare our Saviour pray for the forgivenesse of his *murtherers*, and *blasphemers*? And indeed, despaire is a sinne which *never knew Jesus*.

It was a sweet saying of one at his death; *When mine iniquity*

iniquity is greater than thy mercy O God, then will I feare and despaire; but that can never be: considering, our sinnes be the sinnes of men, his mercy the *mercy of an infinite God*. Yea, his mercies are so great, that among the *thirteene properties of God*, mentioned *Exod.* 34. almost all of them appertaine to his mercy, whereas one onely concernes his *might*, and only two, his *justice*. Againe, shall it ever enter into our hearts, to thinke that *God gives us rules* to keepe, and yet *breake them himselfe*? Now his rule is this, *Though thy brother sinne against thee seaven times in a day, and seaven times in a day turne againe to thee, saying, it repenteth me; thou shalt forgive him.* The Sonne angers his Father, he doth not straight disinherit him, but Gods *love to his people*, exceeds a Fathers *love to his sonne*, *Matth.* 7. 11. and a *Mothers* too. *Isay* 49. 15.

I heare many menaces and threats for *sinne*, but I read as many promises of mercy, and all they *indefinite*, excluding none whole *impenitency* and *infidelity* excludeth not themselves: every sinne deserves damnation, but no sinne shall *condemne*, but the *lying* and *continuing* in it.

Wherefore if our clamorous *conscience*, like some sharpe fang'd officer, *arrests us at Gods suit*, let us put in bayle, two *subsidua virtues*, *Faith* and *Repentance*; and so stand the tryall: the *Law* is on our side, the *Law of grace* is with us, and this *Law* is his that is our *Advocate*, and he is our *Advocate*, that is our *Judge*, and he is our *Judge*, that is our *Saviour*, even the head of our selves, *Jesus Christ*.

For the first of these, doe but *repent*, and God will pardon thee, be thy sinnes never so many, and innumerable for multitude, never so haynous for quality and magnitude: *Isay* 55. 7. *Ezekiell* 18. and 33. 11. Yea,

sinnes

sinnes upon *Repentance* are forgiven, as if they had never been committed: *I have put away thy transgressions as a cloud, and thy sinnes as a mist.* Isaiah 44. 22. and what by corruption hath beene done, by *repentance* is undone, as the former examples, and many other, witnesse. *Come and let us reason together, saith the Lord: though your sinnes be as scarlet, they shall be as white as snow:* Isaiah 1. 18. yea whereas for the Prophet *David* laying open his *blood-guiltinesse*, and his *originall impurity*, useth these words: *Purge me with Hyssop, and I shall be cleane, wash me, and I shall be whiter than Snow.* Psal. 51. 7.

And in reason, did he come to call sinners to repentance, and shall he not shew mercy to the *penitent*? Or, who would not cast his burthen upon him, that doth desire to give ease? *As I live, saith the Lord, I would not the death of a sinner:* Ezek. 18. 32. & 33. 11.

Section 5.

Objection. Ay, but I cannot *Repent*!

Answer. In time of temptation, a man is not a competent *Judge* in his owne case: In *humane Lawes*, there is a nullity held of words and actions extorted, and wrung from men by feare: because in such cases, a man is held not to be a *free man*, not to have power or command in some sort, of himselfe. A *troubled soule* is like *troubled waters*, we can discerne nothing clearly in it; wherefore (if thou canst) lay aside *prejudice*, and tell me in cold *blood*, how it fares with thee at other times, though indeed thy words at *present* are enough to convince thee: For first, thou findest *sinne a burthen too heavie* for thee to beare, which thou didst not formerly; what's the reason? are thy sinnes more

and

and *greater*? No, but the contrary: for though they *appeare more*, yet they are *leſſe*; for ſinne, the more it is ſeene and felt, the more it is *hated*: and thereupon is the *leſſe*. *Motes* are in a *roome*, before the *Sun ſhines*; but they appeare onely, then.

Againe ſecondly, the very complaint of *ſinne*, ſpringing from a *diſpleaſure againſt it*, ſhewes that there is ſomething in thee *oppoſite* to *ſinne*: *viz.* that thou art *penitent* in affection, though not yet in *action*, even as a *Child* is rationall, in *power*, though not in *act*. Yea, more thou *accuſeſt*, and condemneſt thy ſelfe for thy *ſinnes*; and by accuſing our ſelves, we *prevent Satan*; by judgeing our ſelves, we *prevent God*. Neither was the *Centurion* ever ſo *worthy*, as when he thought himſelfe moſt unworthy: for all our worthineſſe is in a *capable miſery*; nor does God ever thinke well of him, that thinkes ſo of himſelfe. But to let this paſſe.

Are not your failings, *your griefe*? are they not *beſides* your will? are they not contrary to the current of *your* deſires, and the maine bent of your *reſolutions*, and *endevours*? Doſt thou determine to continue in the practice of any one *ſinne*? Yea, doſt thou not make *conſcience* of all Gods *Commandements*, one aſwell as another; the firſt table, as well as the ſecond, and the ſecond, aſwell as the firſt? *Matth.* 5, 19. Doſt thou not grieve for *ſinnes* of all ſorts, ſecret, aſwell as knowne, originall, aſwell as actuall, of *omiſſion*, as of *commiſſion*, *leſſer*, (*viz.* thoughts) aſwell as *greater*: yea, aſwell for the evill which cleaves to thy *beſt workes*, as for the *evill workes*, *Rom.* 7. 21. and as heartily, and *unfaignedly* deſire that thou maieſt never *commit it*, as that God ſhould never *impute it*? 2 *Tim.* 2. 19. Doſt thou not feare to diſpleaſe him, not ſo much becauſe, he is juſt to punish, as for his *mercy* and *goodneſſe ſake*; and more

feare

feare the breach of the Law, than the *curse*? Dost thou not love rather to be, than seeme, or be thought *good*; and seeke more the power of *godlinesse*, than the shew of it? *Iob* 1. 1 If so, well may *Satan* and thine own *conscience accuse thee* of impenitency, and unbeliefe; but *Christ* thy *Iudge* never. Yea, then, notwithstanding your failings, you may say with *Davia*, *I have kept thy Word: Psalm.* 18.21, 22, 23. for though this be not such a *measure of keeping*, as the Law *requireth*; yet is it such a *keeping*, as *God*, in *Christ*, *accepteth*: for, suppose thy *knowledge* is still small, thy *faith* weake, thy *charity* cold, thy *heart* dull and hard, thy good workes few and imperfect, and all thy *zealous resolutions* easily hindred and quite overthrowne with every *small temptation*: yet *God that worketh in us both the will and the worke, will accept the will for the worke*; and that which is wanting in us, *Christ* will supply with his owne *righteousnesse*: He respecteth not what we can doe, so much as what we would doe; and that which we would performe, and cannot, he esteemeth it as though it were performed: whereas, take away the *will*, and *all acts* (in Gods sight) are *equall*.

As the *wicked* sinne more than they sinne, in their desire, so the *Righteous* doe more good than they doe, in their *will* to doe it. If their be a *paratum cor*, though there be not a *perforatum cor*; a proffer of blood, though no *expence* of blood for the honour of *Christ*, it is taken for *Martyrdome*, as *Origen* testified of one: *Non ille Martyrio, sed Martyrium illi defuit. I know thy poverty, but thou art rich*, saith the Spirit to the *Church* of *Smyrna*: poore in thy condition, rich in thy *affection* to goodnesse: *Facultas secundum voluntatem, non voluntas secundum facultatem aestimanda est*; God esteemes our charitable beneficence, not onely *secundum quod habemus*

mus, but *secundum quod tribuere velimus*: we are charged to forsake all, *houses, lands, friends, liberty, life*, for *Christ*; yet many dy with *houses, lands*, and *riches*, in their *possession*, whom *Christ receives* and *Crownes* in Heaven, because they did part with all *secundum animo praparationem*: What we would have done, shall bee reckoned to us, as done; we do it *quoad conatum*, though *non quoad effectum*? In like manner *God taketh a heart desirous to repent, and believe, for a penitent and believing heart*; *volens & dolens*, The vehement desire of godly sorrow, or a *sorrow* because we cannot sorrow, goes for *godly sorrow* with God: so that *to sigh and grieve for what we cannot doe, is to come short, and yet to doe it too: for God likes the will so well, that in his Sonne what wee would doe, is in acceptance, done*, 2 *Cor.* 8. 12. *which* text one brings in thus: O what an unspeakable comfort was this cordiall verse to my afflicted soule! And well it might; for if we hate our corruptions, and *strive* against them, they shall not be counted ours. It *is not* I, (saith *Paul*) *but sinne that dwelleth in me*: *Rom.* 7. 20. for what *displeaseth* us, shall never *hurt us*; and we shall be *esteemed of God* to be what we *love*, and *desire*, and *labour to be*.

The *comfort* of this Doctrine is intended, and belongs to troubled *consciences*, and those that *would faine doe better*: but let no *presumptuous sinners* meddle with it; for *what hast thou to doe to take* (I say not the Childrens bread to eate, *Matth.* 15. 26. but even) the least parcell of *Gods word into thy mouth? seeing thou hatest to bee reformed*: *Psal.* 50. 16. 17. But if thou beest a weary and heavy *laden sinner*: thou maist comfort thy selfe thus: *I doe* hatefull things, but I hate that I doe; *I breake the Law*, but yet I *love the Law*, as *holy, just*, and *good*: *Flesh is in me*, but I am not in the *Flesh*: I must

not

not fix mine eyes only upon mine owne *resistance*, or *failings*; but on Gods assistance and acceptance in his Sonne, by which I shall be able to *leap over all walls*, and impediments: *Psalme* 18. 29. The *Law* is given, that *Grace* may be required; *grace* is given, that the *Law* may be fulfilled: by us, *evangelically*, for us, by *Christ* (whose righteousnesse is ours) perfectly, as Saint *Austin* speakes: *The Law is a glasse to shew us our spots, the Gospell a fountaine to wash them away.* Wherefore cast not both thine eyes upon thy *sinne*, but reserve *one*, to behold the *remedy*: looke upon the *Law to keep thee from presumption*, and upon the *Gospell to keep thee from despaire*.

Canst not thou *aggravate thine owne sinnes*, but thou must *extenuate*, and call in question Gods mercy, and *Christs all sufficiency*, spoyle him of his *power* and *glory*? Though the grievousnesse of our sinnes should *increase our repentance*, yet they should not *diminish our faith*, and assurance of pardon, and forgivenesse. As the *plaister* must not be lesse than the *soare*, so the tent must not be bigger then the *wound*. It was a sweet and even course which Saint *Paul* tooke, who when hee would *comfort himselfe against corruption*, and evill actions, *Rom.* 7. 20. then, *not I but sinne dwelling in mee*; when hee would *humble himselfe*, *notwithstanding his graces*, then, *not I, but the grace of God in me*; 1 *Corinth.* 15. 10.

Section 6.

Objection. But I am not *worthy* the least mercy, I have so often abused it, and so little profited by the meanes of *grace*.

Answer. I thinke so too, for if thou refusest the offer

of

of *mercy* untill thou *deservest* it, woe be to thee? But if thou wilt take the right course; *renounce the broken Reed* of thine owne *free will*, which hath so often deceived thee; and put all thy *trust in the grace of Christ*: The way to be *strong in the Lord*, is to be *weake in thy selfe*, be weak in thy *selfe*, and strong in the *Lord*: and through *faith* thou shalt be more than a *Conqueror*. Leave *tugging* and *strugling* with thy *sin*; and fall with *Jacob* to *wrestle with Christ* for a *blessing*; and though thy selfe goe *limping* away, yet shalt thou be a *Prince with God*, and be delivered from *Esaus bondage*. But thou *standest* upon thine owne *feet*, and therefore fallest so foulely: thou wilt, like a *Childe*, goe alone, and ot *thy selfe*, and therefore gettest so many *knocks*. And thou wouldest *accept* of a *pardon* too, if thou mightest *pay for it*: but *Gods mercies* are free, and he bids thee come and *buy* without silver, and *without price*; or else he sayes, thou and thy money *perish*. Thou wouldest goe the *naturall* way to worke, *What shall I doe to inherit eternall life?* but it is impossible to inherit it by any thing that we can doe; for all our *righteousnesses are as filthy ragges*! *Isaiah* 64. 6. Yea, if our doings could have done it, *Christ dyed in vaine*; whereas, if Christ had not dyed, we had perished, every mother-childe of us; 1 *Cor.* 15. 22. & 2 *Cor.* 5. 14, 15. *Ephes.* 2. 1. *Coloss.* 2. 13. *Ezek.* 18. 4. *John* 11. 50. *Rom.* 5. 6. 8. & 14. 9. 1 *Cor.* 15. 3. *Matth.* 18. 11.

O *foole*! doest thou not know that our sinnes are his sinnes, and his righteousnesse, our righteousnesse: *Jer.* 23. 6. *Psal.* 4. 1. and that God esteemes of *Faith* above all other *graces*, *deeds*, or *acts* of thine? as what did *our Saviour* answer, when the *people* asked him, *What shall we doe that we might worke the workes of God? The worke of God is, that yee believe on him whom*

whom he hath sent. *Iohn* 6. 28. 29. and yet thou talkest of thy worthinesse. and thou takest this for *humility* too, but it is *pride*; for, if thou wouldest *deny* thy selfe, and be nothing in thine owne eyes, *renounce* thine owne righteousnesse, and wholly and only *rest on thy Saviour Iesus Christ* for thy salvation; thou wouldest not hope the more in regard of thine owne worthinesse, nor yet doubt in respect of thine owne unworthinesse: But thou wouldest first be worthy, and *deserve* of God; and then *accept of Christ*, and deserve Christ at *Gods hands*, by thy good workes, and graces: which pride of thine, and opinion of *merit*, is a greater sinne then all thy other sinnes which thou complainest of: and, except you doe abandon it, and *wholly rely upon the grace*, and free mercy of God for salvation, *Christ shall profit you nothing*: *Gal.* 2. 16. & 5. 1. to 7. *Colos.* 3. 11. for nothing is available to salvation, but *faith*, which worketh by *love*, *Gal.* 5 6. whence it is called *righteousnesse through faith*: *Verse* 5. *Faith* is the staffe, whereupon we stay our selves, in life and death; by faith we are *blessed*, *Gal.* 3. by faith we *rejoyce in tribulation*, *Rom.* 5. 2. by faith we have *accesse unto God*: *Ephes.* 3. 12. by faith we overcome the *world*: 1 *Iohn* 5. 4. the *flesh*; *Gal.* 5. 24. and this is the shield whereby we quench the *fiery darts of Satan*, and resist his power: *Ephes.* 6. 16. Yea, *whosoever seekes to be iustified by the Law, they are abolished from Christ, and falne from grace*, *Gal.* 5. 4. *Stand fast therefore in the liberty, wherewith Christ hath made us free, and be not intangled againe with the yoake of bondage*. And say, Lord we are not worthy to be servants, and thou makest us *sonnes*; nay, *heires*, and *co-heires* with thee, of *everlasting glory*.

Obiection. I grant the *Lord is mercifull and gracious*;

ous, slow to anger, and abundant in goodnesse and truth, forgiving iniquity, transgression, and sinne: but hee is just, as well as merciful, and therefore he will not acquit the wicked: Exod. 34. 6, 7. but rewards them according to their works: Revelation 20. 12, 13. & 22. 12.

Answer. He will therefore pardon all thy sinnes, (if thou unfainedly repent and wholly rely upon *Christ* for thy salvation by a lively faith) because he is just: for as the *Lord* cannot in justice let sin go unpunished (for the wages of sinne is death: Rom. 6. 23. Death in the person, if not in the surety) and therefore hath punished the sinnes of all men, either to his Son, or will throughly punish them in the persons themselves) so the same justice will not admit, that the same sinnes should be twice punished; once, in our Saviour, and againe in the faithfull: or that a debt once payd, should be required the second time: 1 John 2. 2. Now that *Christ* hath sufficiently satisfied for all the sinnes of the faithfull, and paid out debt even to the uttermost farthing; it is evident by many places of Scripture as *Hag.* 53. 4, 5. 1 *Cor.* 5. 21. *Heb.* 9. 26. 1 *Pet.* 2. 24. *Rom.* 3. 25, 26. 1 *John* 1. 7. & 2. 2. and sundry others.

Are we bound to performe perfect obedience to the Law? be performed it for us: were we not our disobedience subject to the sentence of condemnation, the curse of the Law, and death of body and soule? he was condemned for us, and bore the curse of the law; he died in our stead an ignominious death: did we deserve the anger of God? he endured his fathers wrathfull displeasure, that so he might reconcile us to his Father, and set us at liberty. He that deserved no sorrow soforemuch, that we who deserved much might

feele

feele none: and *by his wounds we are healed*. *Isaiah* 53. 5. *Adam* eate the *Apple*, *Christ* paid the *Price*. In a word, whatsoever we *owed*, *Christ discharged*; whatsoever we deserved, he *suffered*; if not in the selfe same punishments: (for he being *God* could not suffer the eternall torments of *Hell*) yet in proportion, the dignity of his person (being *God* and *Man*) giving *value* unto his temporary punishments, and making them of more *value* and *worth*, than if all the world should have suffered the eternall *torments of Hell*: for, it is more for one that is *eternall*, *to dye*, than for others *to dye eternally*. Therefore was the *Sonne of God* made the *Sonne of man*, that the *Sonnes of men* might be made the *Sonnes of God*; and therefore was he both *God* and *Man*: lest being in every respect, *God*, he had been too *great to suffer* for man; or being in every respect, *man*, he had been too *weake to satisfie God*.

Seeing therefore our *Saviour Christ* hath fully discharged our *debt*, and made full satisfaction to his *Fathers justice*: God cannot in equity exact of us a *second payment*, no more than the *Creditor* may justly require that his debt should be twice paid; once, by the *Surety*, and againe, by the *Principall*.

Againe secondly, it is the Lords *Covenant* made with his Church, and committed to *writing*, *Jer.* 31. 34. *Heb.* 10. 16. 17. *Psalme* 32. 10. *Isay* 55. 7. *Ezek.* 18. 21, 22, 23. & 33. 11. *Mal.* 3. 17. Confirmed and ratified by his seales, the *Sacraments*; together with his *Oath*, that there might be no place left for doubting: for, *God willing more abundantly to shew unto the Heires of promise, the stablenesse of his counsell, bound himselfe by an Oath, that by two immutable things, wherein it is impossible that God should lye,*

we might have strong consolation, as the Apostle speakes, *Heb.* 6. 17, 18.

And lest the *afflicted conscience* should object, that he entred into *covenant*, and made these *promises* to the *Prophets*, *Apostles*, and *holy men of God*; but not to such *haynous* and rebellious *sinners*, who have most iustly deserved, that God should poure out upon them the *Viols of his wrath*, and those fearefull punishments threatned in the Law: All the *promises* made in the *Gospel* are *generall*, *indefinite*, and *universall*, excluding none that turne from their sinnes by *unfained repentance*, and beleeve in *Christ Jesus*, resting on him alone for their salvation, as appeares, *Isay* 55. 1. *Ezek* 33. 11. *Marke* 16. 16. *John* 3. 14, 15. 16. 36. & 6. 37. 40. *Act.* 10. 43. 1 *John* 2. 1. Neither is there any limitation or *exception* of this or that sin; for be they never so grievous and manifold, yet if we performe the *condition of faith and repentance*, they cannot debarre us from receiving the benefit of *Gods mercy*, and Christs *merits*, as appeares Isay 1. 18. *Titus* 2. 14. 1 *John* 1. 7, 9.

And therefore unlesse thou conceivest of God, that he is unjust in his dealing, untrue in his word, *a covenant-breaker*; yea, a *periured person* (which were most horrible blasphemy once to imagine,) thou must undoubtedly *assure thy selfe*, that he will pardon and forgive thee all thy *sinnes*, be they in number never so many and innumerable, or in *nature* and quality never so haynous and damnable: if thou runnest unto him by *unfained repentance*, and layest hold upon Christ by a true and *lively faith*. For consider, doth the Lord say *he will extend his mercy unto all* that come unto him? doth he *invite every one*? doth he say I *would have all men saved*, and none to perish?

perish? and dost thou say, nay but *he will not extend his mercy unto me*, he will have me to perish, because I am *a grievous sinner*? What is this but in effect, and at a distance to *contradict the Lord*, and give the lye to truth it selfe?

Indeed God sayes not, Beleeve thou *Iohn* or *Thomas*, and thou shalt be saved; but he sayes, *Whosoever beleeveth and is baptized shall be saved*, which is as good. And yet thou excepteſt thy selfe, he excludes none; and dost thou exclude one, and that one *thy selfe*? hee would have *all men* saved, and thou commest in with thy exceptive, *all but mee*; why thee? a precious *singularitie*, but beware of it: For wheras others that *beleeve not* the *threatnings*, flatter away their soules in a *presumptuous confidence*; thou by not *beleeving the promises*, wilt cast away thine, in a sullen *prodigious desperateneſſe*, if thou take not heed. For *Infidelity* on both sides is the cause of all, of presumption in them, of dispaire in thee, of impiety in *every one*.

But be better adviſed, beleeve the Lord who never *brake his word* with any soule. Thou wilt give credit to an *honeſt mans bare word*, and hast thou no affiance in the mercifull *promises of God*, past to thee by *Word*, *Oath*, *Seales*, *Scriptures*, *Sacraments*, the *death of his* own *Sonne*, and (I presume) the *spirits testimony*, if not now, yet at other times: take heed what thou doſt, for certainly *nothing offends God more, then the not taking of his word*.

Section 7.

Ob. I know well that *Christ is the end of the Law for righteouſneſſe, unto every one that beleeveth*, Rom. 10. 4. But I want faith.

Answ. This is the *objection* I expected: (for the true Christian is as fearfull to entertaine a good opinion of himselfe, as the false is unwilling to be *driven from it*.) But is it so? or doth *Satan* onely tell thee so? I know it is not so. I know that thou beleevest with some mixture of *unbeleefe*, and that this is but a *slander of Satans*; for as Satan slandreth us to God, *Job* 1. 9. and *God to us*, *Gen.* 3. 4, 5. so he slandereth us to our selves, *Job* 16. 9. But least thou shouldest thinke I *slander Satan*; Know, that you beleeve, even whiles you complaine of unbeleefe: for as there could be no shadow, if there were no light, so there cannot be this feare, where there is no *faith*. They that know not *Christ*, thinke it no such great matter to *loose him*. But if God once say, *this is my Sonne*, Satan will say, *if thou be the sonne of God*, *Matth.* 3. 17. & 4. 3. That Divine testimony did not *allay his malice*, but *exasperate it*. Neither can the happy *building of*, *Lord I beleeve*, stand without that *columne to under-prop it*, *Helpe thou mine unbeleefe*. And he that doubts not of his *estate*, his *estate* is much to be doubted; *doubting and resolution* are not meet *touch-stones* of our successe: a *presumptuous confidence* commonly goes bleeding home, when an humble feare returnes in triumph. As it fared betweene the *Philistims* and *Israel*, 1 *Samuel* 17. 10, 11. The *Philistims* and *Goliah* were exceeding *confident* of the victory, but *Saul* and all *Israel* much discouraged, and greatly afraid: yet *Israel* got the *victory*, and the *Philistims* with their great *Goliah* were *overcome*. *Vers.* 51, 52. They that are proudly secure of their *going to Heaven*, doe not so frequently come thither, as they that are afraid of *their going to Hell*.

As it is in *this world for temporall things*, so for the

world

World to come in spirituall things; *Cantant pauperes, lugent divites*, *poore* men ſing, and rich men cry. Who is ſo melancholly, as the rich worldling? and who ſings ſo merry a *note*, as he that cannot change a *groat*? ſo they that have ſtore of grace, mourne for want of it; & they that indeed want it, chant their abundance. But the hopes of the wicked faile them when they are at *higheſt*, whereas Gods Children find thoſe comforts in *extremity*, which they durſt not expect.

As there is nothing more uſuall, than for a *ſecure conſcience to excuſe* when it is guilty: ſo nothing more common than for *an afflicted conſcience to accuſe*, when it is *innocent*; and to lay an heavie *burthen* upon it ſelfe, where the Lord giveth a plaine *diſcharge*: but a *bleeding wound* is better than that which *bleeds not*. Some men goe *crying to Heaven*, ſome goe *laughing and ſleeping to Hell*. Some *conſciences*, aſwell as men, lie ſpeechleſſe before departure: *they ſpend their dayes in a dreame, and goe from Earth to Hell, as Jonas from Israel towards Tarſhiſh, faſt aſleep*. And the reaſon is, they dreame their caſe is paſſing good, like a man which dreames in his ſleep that he is rich and honouble, and it joyes him very much, but awaking, all is vaniſht like *ſmoake*. Yea, they hope undoubtedly to goe to *Heaven*, as all that came out of *Ægypt* hoped to goe into *Canaan*, and inherit the bleſſed promiſes: when only *Caleb* and *Joſhua* did enter, who *provoked not the Lord*. And the *reaſon of this reaſon* is, whereas indeed they are *Wolves*, the *Devill* and their own *credulity* perſwades them that they are *Lambes*.

The *Philoſopher* tells us, that thoſe Creatures which have the *greateſt hearts*, as the *Stag*, the *Doe*, the *Hare*, the *Coney*, and the *Mouſe*, are the moſt fearefull: and therefore it may be, God refuſing *Lyons*, and *Eagles*,

the *King* of Beasts, and *Queene* of Birds; appointed the *gentle Lambe*, the fearefull *Dove* for his sacrifices. *A broken and contrite heart O God thou wilt not despise*: *Psal.* 51.17. And sure I am, *Christ calls* to him, or ely *weary, and heavy-laden sinners*: *Matth.* 11.28. not such as feele no want of him. *Marke* 2. 17. and will *fill onely such with comfort, as hunger and thirst after righteousnesse*, not such as are in their conceit righteous enough without him: *Luke* 1. 53. *Matth.* 15. 24 And yet it is strange, (yea, a wonder) to see how many truly humbled sinners, who have so tender consciences, that they dare not yeeld to the least evill, for the worlds goods, and refuse no meanes of being made better; turne every *probation* into *reprobation*, every *dejection* into *rejection*, and if they be *cast downe*, they cry out, they are cast away: who may fitly be compared to *Artemon* in *Plutarch*, who when ever he went abroad, had his servants to carry a *Canopy* over his *head*, least the *Heavens* should fall and crush him: or, to a certaine foolish melancholy *Bird*, which (as some tell) *stands* all way but upon one legge, least her owne *weight* should sinke her into the *Center* of the *Earth*, holding the other over her head, least the *Heavens* should fall.

Yet be not offended, I connot thinke the worse of thee; for good is that *feare* which hinders us from evill *acts*, and makes us the more circumspect. And God hath his end in it, who would have the *sinner to dye*, but, the *sinner to live*.

Yea in some respect thou art the *better* to be thought of, or at least the lesse to be feared, for this thy feare: for no man so truly loves, as he that feares to *offend*; as *Salvianus* glosses upon those words, *Blessed is the man that feareth alway*: And which is worth the *observing*

serving, this feare is a *commendation* often remembred in Holy Scripture, as a speciall and *infallible marke of Gods Children*: as for example, *Job* (saith the Holy Ghost) *was a just man, and one that feared God, Job* 1. 1. *Simeon a just man, and one that feared God: Luke* 2 25. *Cornelius a devout man, and one that feared God:* Acts 10. 2. And so of Father *Abraham, a man who feared God:* Gen. 22. 12. *Joseph a man who feared God:* Gen. 42. 18. The Mid-wives *in Ægypt feared God:* Exod. 1. 17. So that evermore, the *fearing of God* (as being the *beginning of Wisedome*) is mentioned as the *chiefe note*, which is as much as to say, if the *fearing of God* once goe before, worke ingof righteousnesse will instantly follow after, according to that of the wise man: *He that feareth the Lord, will doe good.*

And this for thy comfort, when *Mary Magdalen sorrowed*, and wept for her sinnes: *Luke* 7. 50. *Christ* tels her, *Thy faith hath made thee whole*: intimating, that this weeping, this *repenting faith*, is *faith indeede*. And the like to the *Woman with the bloody issue*, who presuming but to touch the hem of his garment, *fell downe* before him with *feare and trembling*: *Marke* 5. 27. to 35. And that humble *Canaanite*, *Matth.* 15. 22. to 29. And that importunate *blinde man*, *Luke* 18. 38. to 43. as if this humble, this praying *faith*, were onely the saving *faith*. Neither can thy estate be bad, for as Saint *Ambrose* told *Monica* weeping for her seduced Sonne, *Fieri non potest, ut filius istarum lachrymarum pereat*: It cannot be that the Sonne of those teares should ever perish.

Wherefore *lift up thy selfe* thou timorous fainting heart, and doe not suspect every spot for a *plague token*; doe not dye of a meere conceit: for as the end of all motion is rest, so the end of all thy troubles shall

be *peace*: even where the dayes are perpetuall *Sabbaths* and the diet, un-disturbed *feasts*.

But as an *empty vessell hung'd up* close, though you throw it into the midst of the *Sea*, will receive no *water*, so *all pleas are in vaine* to them that are *deaf'ned with their owne feares*: for as *Mary* would not be comforted with the sight and *speech* of *Angels*, no not with the sight and speech of *Jesus* himselfe, till hee made her know that he was *Iesus*; so untill the *holy Spirit* sprinkleth the conscience, with the *blood of Christ*, and sheddeth his love into the heart, nothing will doe. No Creature can take off wrath from the *conscience*, but he that set it on. Wherefore, *the God of peace give you the peace of God, which passeth all understanding*. Yea, O Lord, speake thou *Musicke* to the wounded conscience, *Thunder*, to the feared; that thy *iustice* may reclaime the one, thy *mercy* releeve the other, and thy *favour* comfort us all, with *peace and salvation in Jesus Christ*.

Section 8.

But secondly, if this will not satisfie, call to thy remembrance *the times past*, and how it hath beene with thee formerly; as *David* did in thy very case: *Psal.* 77. 3. to 12. And likewise *Job*, *Chap.* 31. for as *still waters* represent any object in their *bottome clearely*, so those that are *troubled*, or agitated, do it but *dimly*, and imperfectly. But if ever thou hadst true *faith* begotten in thy *heart*, John 1. 13. by the ministry of the *word*, *Rom.* 10. 17. *Iames* 1. 18. 21. and the *Spirits* powerfull working with it, John 3. 3, 5, 8. whereby thine heart was drawne to take Christ, and apply him a *Saviour* to thine owne soule; so that thou wert forced

to

to goe out of thy ſelfe, and rely wholly and only on *his merits*: and that it further manifeſted it ſelfe by working a *hatred of ſinne*, and an apparent *change in thy* whole life, by dying unto ſin, and living unto *righteouſneſſe*; and that thou haſt not ſince, returned to thine old ſins, like the *Dog to his vomit*: if it hath ſometime brought forth in thee, the ſweet *fruit* of heavenly and ſpirituall *joy*; if it hath *purified* thine heart in ſome meaſure from noyſome *luſts*, and *affections*; as ſecret *pride, ſelfe-love, hypocriſie, carnall confidence, wrath, malice*, and the like: ſo that the ſpirit within thee fighteth againſt the *fleſh*. If thou canſt now ſay, I *love the godly, becauſe they are godly*, 1 John 3. 14. and haſt an hungring after *Chriſt*, and after a greater meaſure of heavenly and ſpirituall *graces*, and more lively *tokens of his love*, and favour communicated unto thee: *My ſoule for thine*, thou haſt given *falſe evidence againſt thy ſelfe*; for as in a *gloomy day* there is ſo much light whereby wee may know it to be *day*, and not *night*; ſo there is ſomething in a *Chriſtian under a cloud*, whereby hee may be diſcerned to be a *true beleever*, and not an *hypocrite*. But, to make it manifeſt to thy ſelfe, that thou art ſo:

Know, firſt, that where there is any one grace in truth, there is every one in their meaſure. If thou art ſure thou haſt love, I am ſure thou haſt faith: for they are as inſeparable, as *fire and heat, life and motion, the root and the ſap, the Sun and its light*: and ſo of other graces. Or, doſt thou feele that Chriſt is thy greateſt joy, ſinne thy greateſt ſorrow; that when thou canſt not feele the preſence of the ſpirit in thy heart thou goeſt mourning, notwithſtanding all other comforts? aſſuredly as that holy *Martyr* ſaid, If thou were not a *wedding Childe*, thou couldeſt never ſo heartily

mourne

mourne for the absence of the *Bridegroome*. Thus I might goe on, but a few *Grapes* will shew that the *Plant* is a *Vine*, and not a *Thorne*. Take but notice of this, and severall *graces* will one *strengthen* another, as *stones* in an *Arch*. As for example, Mr *Peacock*, Fellow of a House, being *afflicted in conscience*, (as thou art) and at the point of despaire; when some *Ministers* askt whether they should pray for him, answered by no meanes doe not so *dishonour God*, as to pray for such a *Reprobate* as I am: but his young *Pupill* standing by, said, (with teares in his eyes) Certainly a *Reprobate* could never be so *tender of Gods dishonour*; which he well considering, was thereby *comforted* and *restored*: when neither he with his *learning*, nor any other *Ministers* with their *sage advice*, could doe any good.

Againe secondly, if ever thou hadst *true faith* wrought in thy *heart*, be not discouraged; for as the former graces shew, that thou hast with *Mary* made choyce of that *better part*, *which shall never bee taken from thee*: So this grace of *faith* is *Christs wedding Ring*, and to whomsoever he *gives it*, he *gives himselfe with it*; we may lose the *sence*, but never the *essence* of it: It may be *eclipsed*, not *extinguished*: *Fides concussa, non excussa*: *The gifts and calling of God are without repentance*: as it is, *Rom.* 11. 29. *Friends* are unconstant, *riches*, *honours*, *pleasures*, are unconstant; the *world* is unconstant, and *life* it selfe is *unconstant*; but I *the Lord change not*: *Malachi* 3. 6.

In a *swoune* the *soule* doth not exercise her *functions*; a man neither *heares*, nor *sees*, nor *feeles*, yet she is still in the *body*. The *Frantick man* in his *mad fits*, doth not *exercise reason*; yet he hath it: he loseth the *use for a time*, not the *habit*. Yea, a *Sober man* hath

not

not alwayes the use of his *senses*, *reason*, and *understanding*, as in his sleep: shall we therefore conclude that this man is *senceless*, *unreasonable*, and without *understanding*? it were most absurd: for if we have *patience* but a while, our *argument* will appeare manifestly *false*.

Trees (and so wee are fitly called) be not *dead in winter*, (which resembles the time of *adversity*) because the *sap is shut up in the root*; and confined thither by the *cold frosts*, that they cannot shew themselves in the *production of leaves* and *fruits*: for by *experience* wee know, that for the present they live, and secretly *suck nourishment* out of the *Earth*; which maketh them *spring* and *revive* againe, when *Summer* comes: Yea, even whiles they are grievously *shaken* with the *windes*, and *nipped* with cold *frosts*, they are not *hurt* thereby; but contrarily they take *deeper root*, have their *wormes* and *kankers* kild by it: and so are prepared, and made fit to bring forth *more fruit*, when the comfortable *Spring* approaches, and the *sweet showres*, and *warme Sun-beames* fall and descend upon them. *Elementary bodies*, *lighten* and *darken*, *coole* and *warme*, *die* and *revive*, as the *Sun presents*, or *absents* it selfe from them; And is not *Christ* to our *soules* the onely *Sun* of *righteousnesse*, and *fountaine* of all *comfort*? so that if hee withdraw himselfe but a little, we become like *plants* in the *Winter*, quite *withered*; yea in appearance *starke dead*: or like *Trees*, voyde both of *leaves* and *fruit*: though even then there remaines *faith in the heart*, as *sap* in the *root*, or as *fire* raked up in the *ashes*.

Which *faith*, though it be not the like *strong*, yet it is the *like precious* faith to that of *Abrahams*: whereby to *lay hold*, and *put on* the perfect *righteousnesse of Christ*. The *Woman* that was *diseased with an Issue*, did

but

but touch, and with a *trembling hand*, and but the *hem* of his garment, and yet went away both *healed*, and *comforted*.

Well might I *doubt* of my *salvation*, sayes *Bradford*, feeling the *weakenesse* of my *faith*, *love*, *hope &c.* if these were the *causes of my salvation*: but there is no other cause of it; or, of his *mercy*, but his *mercy*. Wherefore hast thou but a touch of *sorrow* for *sinne*, a *spark of hope*, a *graine* of faith in thy heart; thou art safe enough. The *Anchor* lyeth *deep*, and is not seen, yet is the *stay of all*.

The Bladder blowne, may float upon the floud,
But cannot sinke nor sticke in filthy mud.

But thou *dreamest* of a *faith without doubting*, which some *doatingly* boast they have: but as no *righteousnesse* can be perfect without sinne, so no *assurance* can be perfect without *doubting*: Take the eveneſt *ballances*, and the most equall *weights*; yet at the first putting in, there will be some *in-equallity*; though presently after they *settle* themselves in a *just poyse*. *Sinne* is a *cloud* that often hinders the *Sunne* from our *eyes*, yet it is still a *Sunne*; the vision or *feeling* of this comfort may bee sometime *suspended*, the *Union* with *Christ* is never *dissolved*.

An usuall thing with *beleevers* to have their *ebbing* and *flowing*, *waxing* and *waneing*, *Summer* and *Winter*; to be sometimes so *comfortable* and *courageous*, that we can say with *David*, *Though I were in the valley of death, yet would I feare none ill*; *Psal.* 23. 4. otherwhiles againe so *deaded*, and *dejected* in our spirits, that wee are like him when he said, *One day I shall dye by the hand of Saul*: 1 *Sam.* 27. 1. sometimes so strong in Faith, that we can overcome the greatest assaults; and with *Peter* can walke upon the *swelling waves*: by and by,

so

so *faint*, and brought to so low an *ebbe*, that we *fall down* even in far lesse dangers; as *Peter* began to sinke at the rising of the *winde*, *Matth.* 14. 29, 30. And indeed, if the *wings* of our *faith* be *clipt*, either by our *owne fumes*, or *Satans temptations*, how should not our *spirits* lye *groveling* on the *ground*?

Section. 9.

But thirdly and lastly, (for I hasten) suppose thou art at the last cast, even at the very *brinke of despair*; and that thy *conscience* speaks nothing but *bitter* things, of *Gods wrath*, *hell* and *damnation*; and that thou hast no feeling of *faith*, or *grace*: yet know that it is *Gods use* (and I wish we could all take notice of it) to worke *in*, *and by contraries*: For instance, in *creating* of the *World*, he brought *light out of darkenesse*, and made all things not of *something*, but of *nothing*; clean contrary to the course of Nature.

In his *preserving* of it, he hath given us the *Rainebow*, which is a *signe of raine*, as a certaine pledge that the world shall never the second time be *drowned*. Hee caused *Elias* his *sacrifice* to *burne* in the midst of *water*: and fetcheth *hard stones* out of the midst of *thinne vapours*. When he meant to *blesse Jacob*, hee *wrestled* with him as an *Adversary*, even till he lamed him: When he meant to preferr *Joseph* to the *Throne*, hee threw him downe into the *Dungeon*; and to a *golden chaine about his neck*, he laded him with *Iron ones about his legges*. Thus Christ opened the eyes of the *blinde*, by annointing them with *clay and spittle*; more likely to *put them out*: And would not cure *Lazarus* till after he was *dead*, *buried*, and stunke againe: no question, to teach us; that we must be *cast downe by the Law*,

before

before we can be raised up by the *Gospell*: that we must dye unto *sinne*, before we can *live unto righteousnesse*: and become *fooles*, before we can be truly wise.

In the worke of *Redemption*, he gives life, not by life, but by death, and that a most *cursed death*; making that the *best instrument of life*, which was the worst *kinde of death*: *Optimum fecit instrumentum vitæ, quod erat pessimum mortis genus.*

In our effectuall *vocation*, he calls us by the *Gospell*, *unto the Jewes, a stumbling-block, and unto the world, meere foolishnesse*: And when it is his pleasure that any should depend upon his goodnesse, and providence, he makes them feele his anger, and to be nothing in themselves; that they may *rely altogether upon him*.

Thus God workes *joy out of feare*, *light* out of *darkenesse*; and brings us to the *Kingdome* of *Heaven*, by the *Gates of Hell*: according to that 1 *Sam.* 2. 6. 7. And wherein does thy case differ? He sends his *Serjeant* to *arrest* thee for thy debt; commands thee and *all thou hast* to be *sold*. But why? onely to shew thee thy *misery without Christ*, that so thou mayst *seeke to him for mercy*: for although he *hides his fatherly affections*, as *Joseph once did his brotherly*, his meaning is in conclusion to *forgive thee every farthing*: *Matthew* 18. 26, 27.

And dost thou make thy *slight sufferings* an argument of his *displeasure*? for shame *mutter* not at the *matter*, but be silent: It is not said, God will not suffer us to be tempted at all, but that *we shall not be tempted above that we are able to beare*: 1 *Cor.* 10. 13. And assure thy selfe, what ever thy sufferings be, thy *faith* shal not faile to get the *victory*; as *oyle* over-swimmes the greatest quantity of *water* you can powre upon it. True, let none *presume*; (no not the most righteous)

for

for *he shall scarcely be saved*: 1 *Pet.* 4. 18. yet let him not despaire, for *he shall be saved*: *Rom.* 8. 35.

Onely accept with all thankfulnesse the mercy offered, and apply the promises to thine owne *soule*: for the *benefit* of a good thing, is in the *use*; *wisedome* is good, but not to us, if it be not *exercised*; *cloath* is good, but not to us, except it be *worne*; the *light* is comfortable, but not to him that will live in *darknesse*: a *preservative* in our pocket, never taken, cannot yeeld us health; nor bagges of monty being ever sealed up, doe us any pleasure; no more will the *promises* (no not *Christ himselfe*, that onely *summum bonum*) except they are *applyed*: Yea, better there were no *promises* than not *applyed*. The *Physitian* is more offended at the contempt of his *Physicke* in the *Patient*, than with the *loathsomnesse* of the *disease*. And this I can assure thee, if the *blood of Christ be applyed to thy soul*, it will soone *stanneh* the *blood of thy conscience*; and keepe thee from *bleeding to death*: 1 *John* 1. 7.

But secondly, in stead of *mourning continually*, as the *tempter* bids thee; rather rejoyce *continually*, as the *Apostle bids thee*: 1 *Thess.* 5. 16. Neither thinke it an *indifferent thing*, to rejoyce, or not to rejoyce; but know that wee are *commanded to rejoyce*, to shew that wee breake a *Commandement*, if wee *rejoyce not*: Yea, wee cannot *believe*, if wee *rejoyce not*; for *faith*, *in the commandement*, breeds *obedience*; in the threatnings, feare; in the promises, comfort. True thou thinkest thou doest well to mourne continually; yea; it is the common *disease of the innocentest soules*: but thou dost *very ill* in it: for, when you forget to rejoyce in the Lord, then you begin to *muse*, and after to feare, and after to distrust, and at last to despaire: and then every thought seemes to be *a sinne against the Holy Ghost*. Yea, how many sinnes

doth

doth the *afflicted conscience* record against it selfe; repenting for breaking this *Commandement*, and that *Commandement*; and never repenteth for breaking this *Commandement*, *Rejoyce evermore*?

But what's the reason? *Ignorance*: thou thinkest thy selfe *poore* and *miserable*, and only therefore thinkest so, because thou knowest not thy *riches* and *happinesse in Christ*: for else thou wouldest say with the *Prophet Habbakuk*, in the want of all other things, *I will rejoyce in the Lord, I will joy in the God of my salvation*: *Habbak.* 3. 17 18. Thou wouldest *rejoyce that thy name is written in the booke of life*, as our *Saviour* injoynes, *Luke* 10. 20. though thou hadst *nothing else* to rejoyce in.

But it is nothing *to be blessed*, untill we *understand* and *out* selves to be so: wherefore

Thirdly, *waite Gods leasure* with patience, and *hold fast* to him in all pressures: *Time* (saith *Seneca*) is the best *Physicke* for most *diseases*, for the body; and so likewise for the soule; if it be an *afflicted conscience*, waiting *Gods leasure*: for the assurance of his *love* is the *best remedy*: and so in all other cases.

Section 10.

Ob. But when will there be an end of this long *disease*? this tedious *affliction*? this heavie *yoake of bondage*? &c.

Answer. It is a signe of cold love, scarce to have begun to suffer for Christ, and presently to *gape for an end*: It was a farre better speech of one, *Lord, give mee what thou wilt, as much as thou wilt, when thou wilt.* Thou art Gods *Patient*, prescribe not thy *Physitian*. It is the *Gold-smiths skill* to know how long his gold must be in the *Crusible*: neither takes he it out of that *hot bath*, till it be sufficiently purified. What

What if the *Lord for a time forbeare* comming, as *Samuel* did to *Saul*; that hee may *try what is in thee?* and what thou wilt *doe*, or *suffer for him*, that hath *done* and *suffered so much for thee?* as why did *God* set *Noah* about building the *Arke* *an hundred and twenty yeares*, when a small time might have finished it? It was for the *tryal of his patience*. Thus he led the *Israelites* in the *Deserts* of *Arabia*, *forty yeares*; whereas a man may travell from *Rameſis* in *Ægypt*, to any part of *Canaan* in *forty dayes*: this *God* did, to *prove them*, *that he might know what was in their hearts*: *Deut.* 8. 2. He promiſed *Abraham* a *Sonne*, in whom he ſhould be *bleſſed*; this he *performed* not, in *thirty yeares after*. He gave *David* the *Kingdome*, and annointed him by *Samuel*; yet was hee not *poſſeſſed* of it in *many yeares*: in ſo much that he ſaid, *Mine eyes faile for thy word*, *Pſal.* 119 123. *Joſeph* hath a *promiſe* that the *Sunne* and *Moone* ſhould doe him *reverence*, but firſt hee muſt be bound in the *Dungeon*. This *God* doth to try us, for in theſe exigents we *ſhew our ſelves*, and our *diſpoſitions*.

What ſaith God to his people in their *miſery*? *Pſal.* 75. *When I ſee convenient time*, *I will execute judgement*. *Verſe* 2. hee doth not ſay, when *you thinke* the time convenient. Let us *tarry* a little the *Lords leaſure*, *deliverance* will come, *peace* will come, *joy* will come; in meane while to be *patient* in *miſery*, makes *miſery no miſery*.

Againe ſecondly, he may *delay his comming* for other ends of greater conſequence: *Martha* and *Mary* ſend to *Chriſt*, as deſiring him to come and *reſtore Lazarus* their ſicke brother to *health*: *John* 11. 3. expecting him *without delay*; now he loved both *Martha*, and her Siſter, and *Lazarus*, *Verſe* 5. yet he neglects

comming for many dayes, lets him dye, be put in the grave untill he ſtanke; but what of all this? he that would not reſtore ſicke *Lazarus* to health, reſtoted dead *Lazarus* to life; which was a greater mercy than they either did, or durſt aske. Neither did this onely increaſe their joy, and thankefulneſſe, give them occaſion ever after to beleeve, and *hope above and* againſt all *hope:* but it made many of the *Iewes* beleeve in him, which before did not. *Verſ.* 45.

Thirdly and laſtly, he delayes thee the longer, that when he comes, he may bring with him the greater *recompence of reward*: for he will *comfort us according to the dayes we have beene afflicted, and according to the yeares that wee have ſeene evill*: *Pſal.* 90. 15.

Neither will he ſtay over-long; for, behold, ſaith he, *I come quickly and my reward is with me*; *to give every man according as his workes ſhall be*: Revel. 22. 12. and ſuffering is accounted none of the meaneſt workes. So that the harder the conflict, the more glorious the conqueſt. Wherefore hold out yet a little, and helpe ſhall not be wanting to the combatants; nor a crowne to the *conquerours*. Yea, fight to the laſt minute, for the eye of thy *Saviour* is upon thee; if thou faint, to cheere thee; if thou ſtand to it, to ſecond thee; if thou conquer, to crowne thee: whereas no combate, no conqueſt; no conqueſt, no *triumph*.

Objection. But my ſufferings are ſo great, that if they continue, I ſhall never be able to hold out.

Anſwer. True, if thou truſteſt to thine own *ſtrength*; for, perſeverance is the gift of God; yea, it is hee that worketh in us both to will, and to doe at his good *pleaſure*: *Phil.* 2. 13. For, a fickle, mans will is a fugitive *Oneſimus*, and God muſt call home that runnagate, ſubdue that rebell, before we can chuſe that which is good.

Neither

Neither when wee have begun, can wee continue: *perficit qui efficit, He that begun a good worke in us, will performe it*: *Phil.* 1. 6. Jesus is the founder and finisher of our faith. *Heb.* 12. 2. Neither can wee of our selves suffer for him: *Datur pati*, It is given to us to suffer for his sake: *Phil.* 1. 29. *Without me yee can do nothing*, Iohn 15. 5. not *parum*, but *nihil*; But in him and through him all things. *I can doe all things through him that strengthens me*: *Philippians* 4. 13. In our selves wee are weake Captives, in him wee are more than Conquerours: *Rom.* 8. 37. Whence it is, many sicke men undergoe patiently such pressures, as when they were in health, they would not have beleeved they could have borne.

The truth of grace (be the measure never so small) is alwaies blest with perseverance; because that little is fed with an everlasting spring. Yea, if grace but conquer us first, we by it shall conquer all things else; whether it be corruptions within us, or temptations without us: for as the fire which came downe from *Heaven* in *Elias* time, licked up all the water, to shew that it came from God; so will this fire spend all our corruptions: No *affliction without*, or *corruption within*, shall quench it. Wherefore doe but thy *endevour* to hold out, I meane with patience; (for that spirit which came in the *likenesse of a Dove*, will not come but upon a *Dove*) and pray for divine *assistance*, this sadnesse shall end in *gladnesse*, this sorrow, in singing.

But above all; *pray unto God*, for *Prayer* is the *Key* of *Heaven*, as Saint *Austin* tearmes it; and the hand of a *Christian*, which is able to reach from *Earth* to *Heaven*, and to take forth every manner of good gift out of the *Lords Treasury*. Did not *Elias* by turning this *Key* one way, lock up the whole *Heaven* from raining

for three *yeares and six moneths*; and another while by turning the same *Key of prayer*, as much another way, in the turning of a hand, *unlocks* all the doores and *Windowes* of Heaven, and *sets them wide open*, that it *raineth*, and the *Earth* brought forth her fruit.

Yea, as all *Sampsons strength* lay in his *haire*, so all *our strength* lyeth in *Prayer*: Prayers and teares are the *Churches Armour*, Prayers and patience, *her weapons*; and therefore when *Peter* was *imprisoned* by cruel *Herod*, the *Congregation* joyned their forces to pray for him; and so *brake his chaines*, blew open the Iron Gates, and fetcht him out: *Acts* 12. 4. to 18. *Arma Christianorum in adversis, alia esse non debent quam patientia, & precatio*, saith *Salmeron*.

Yea, prayer is so powerfull, that it commandeth all things in *Heaven and Earth*: It commandeth all the foure *Elements*, *Ayre*, *Iames* 5. 17, 18. *Fire*, *Ecclesiasticus* 48. 3. *Dan.* 3. 27. *Water*, *Exod.* 14. 21. and 15. 25. *Earth*, *Numbers* 16. 31, 32, 33. Nay, the Prayer of one devout man, is able to conquer an host of *enemies* in battell: *Exodus* 17. 11. What shall I say? it hath made the *Sun stand still* in the *Firmament* one while, goe back another; fetcht *fire and hayle-stones* from Heaven, throwne downe the walls of *Iericho*, subdued Kingdomes, stopt the mouths of *Lyons*, *quencht* the violence of *Fire*, &c. Yea, Prayer is so potent, that it raiseth the *dead*: 1 *Kings* 17. 21. overcommeth *Angels*: Gen. 19. 22. casteth out *Devils*: *Matth* 17. 21. and that which is yet more wonderfull, *overcommeth him that cannot be overcome*; and masteretth even God himselfe: for doth not the Lord say to *Moses*, *let me alone?* And *Moses* would not let him alone, till he had obtained his petition: *Exod*, 32. 10. 14. And againe to *Iacob*, wrestling with him, *let me goe*; and

Iacob

Jacob would not let him goe, untill he had prevailed: *Gen.* 32. 16.

Wherefore, Pray upon all occasions and that without doubting: say not to God, as the *Leper* said to *Christ*, *If thou wilt, thou canst make me cleane*: for he both can, and will, as that very text, *Matth.* 8. 2, 3. proves. Yea I would to God we were but so willing, as he is, for he desires to be desired: Neither hath he his owne will, except we have ours. *Christ doth aske no more* of us, but only that we would vouchsafe *to aske him*. True, the *fainting heart* that hath waited some time, may with the *Psalmist* mutter out some such speech as this, *Hath God forgotten to be gracious? Psal.* 77. 9. But if he forgets any of his, he hath lost his old wont; for who can nominate one, that ever came unto *Christ* with any lawfull *suite*, that received a *repulse*? Who ever asked any thing of him, which was *profitable* for him to receive, and did not obtaine his suite? Did not the sicke ever receive their *health*? The lame, their *limbes*, the blind, their *sight*? Did ever any sinner implore the forgivenesse of his sinnes, which did not receive full remission and pardon? Yea, did not this our gracious *King*, and *Redeemer*, prevent his poore miserable subjects with his grace, in giving, before they had the grace to aske; or more then they *desired*? The *sick of the Palsie* asking but cure of his disease, received not onely that, but the remission of his sinnes also. *Matth.* 9. *Zacheus* desired but to see his face, he became his *guest*; and gave him *salvation to boote*: *Luke* 19. The *Woman of Samaria* requested but elementary and common water, hee offered unto her the *water of life*: *John* 4. The people followed him to be fed by miracle with corporall food, he offered unto them the bread of life: *John* 6. The poore *blinde man*

desired but his *bodily sight*, *Christ* illuminated the *eyes of his soule*: *John* 9.

Neither hath *honours* changed *manners* with him, as is usuall amongst men; for he is a *God immutable* in goodnesse, and *without change, or shaddow of turning*; *James* 1. 17. so that if thou *speake*, he will *heare*; and *answer* thy sute in *supporting thee*: so that thou shalt be sure to *persevere*, and hold out unto the end.

Section 11.

Ob. But I have no *evidence* of divine assistance, nor can I pray for it to purpose.

Answer. We have the *presence of Gods Spirit*, and *grace* many times, and *feele it not*; yea, when we complaine for want of it, (as *Pilate* asked *Christ* what was *truth*, when the *Truth* stood before him.) The *stomack* findes the best *digestion*, even in *sleep*, when wee least perceive it; and whiles we are most *awake*, this power worketh in us, either to further *strength*, or *disease*, without our knowledge of what is done within; and on the other side, that man is most *dangerously sick*, in whom *nature decayes* without his *feeling*, without his *complaint*. To know our selves *happie*, is good; but woe were to us *Christians*, if we could not be *happie*, *and know it not*. As touching *Prayer*, every one is not so happie as *Steven was*, to be most fervent when they are most *in paine*; yea, many in time of *sickneſſe* (by reason of the extremity of *paine*) can hardly pray at all: whence Saint *James* wisheth us in *affliction*, to pray our selves; but in case of *sickneſſe*, to send for the *Elders*; that they may, as those in the *Gospel*, offer up the sick *person to God* in their *prayers*, being unable to present their owne case: *James* 5. *Verse* 13, 14, 15. Yea,

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it were miserable for the best *Christian*, if all his *former Prayers* and *Meditations* did not serve to ayde him in his *last straights*, and meet together in the *Center* of his *extremity*; yeelding, though not sensible reliefe, yet *secret benefit* to the soule: whereas the *worldly man* in this case, having not layed up for *this houre*, hath no comfort from *God*, or from *others*, or from himselfe.

Besides, thou art happie in this, there is not the *poorest* and *meanest of Gods Children*, but, as he hath the benefit of *Christs intercession in Heaven*: *Rom.* 8. 34. *John* 16 26. so hath he also the benefit of the *Prayers* of all the *Saints on Earth*: we have the *graces* and *gifts*, each of other, in *common*.

Yet, because thine *owne Prayer* is most proper; and seeing it is the *mindes Embassadour to God*, and never faileth of *successe*, if it be fervent; (as if our prayers want *successe*, they want *heart*, their *blessing* is according to their *vigor*) pray that thou mayest pray better: If thy *Legge* be *benummed*, goe upon it a little, and it will *come to it selfe againe*. To which if thou joyne *fasting*, thou shalt doe well; for *prayers* are made *fat* with *fasting*, as *Tertullian* speaks: Yea, pray oft, though thy *prayers* be the *shorter*; weake *stomacks* which cannot *digest* large *meales*, feed *oft*, and *little*, O (saith holy *Bernard* most sweetly,) *How oft hast thou* (meaning prayer) *found me lamenting, and despairing; and left me rejoycing, and triumphing!*

And what though thou canst not *powre out thy soule* in a *flood of words*? The *Woman* diseased with an *Issue of blood*, said but *within her selfe*, shee did not speake to be heard of others, and yet *Christ heard her*, and answered her request: *Matth.* 9. *Vers.* 21, 22.

The *Lord* esteemeth the *will* for the *deed*, and the

affection for the *action*; *Man sees the countenance, God the heart*; man the *deedes*, but God, the *meaning*. Hast thou but *thoughts* and *desires*, and canst thou onely expresse them with *sighes*, and *groanes*? these *speechlesse words*, or rather *no words*, but a few poore *thoughts*, conceived aright, passe all the flowing *eloquence of Demosthenes* and *Tully*, yea, *Tertullus* and all the *Orators* that ever were in the *world*; for this matter is not expressed with *words*, but with *groanings*; and these groanings are from the *blessed Spirit*. A *Father* delights more in the *stammering* of his little *Childe*, than in the *eloquence* of the best *Orator*.

Neither is hearty *prayer* in our *owne power*, but it is the *gift of God*, which at sometimes in plentifull measure he bestoweth upon his children, and at *other times* againe he *pulleth backe* his liberall hand: that by the want thereof, we may learne to ascribe the *glory* and *praise* of this *grace* to the *giver*, who worketh in us the *will* and the *deed*: which *praise* otherwise, in *pride of heart*, we would arrogate unto *our selves*, as being in our own power. Also that we may more highly *esteem* it, and with more joy and *deligence* use it, when we have it bestowed on us.

If it be asked why *God reckons so highly* of a few *sighes* and *groanes*? and why the *prayers* of the faithfull are so *powerfull*? it is, because they be not ours, but the intercession of Gods owne *Spirit in us*, powred out in the *name of Christ*, his owne Sonne, in whom he is ever well pleased: for, as for us, *we know not what to pray as we ought, but the Spirit it selfe maketh request for us, with sighes which cannot be expressed*: *Rom* 8. 26. It is *the Spirit whereby we cry Abba Father*: *Verse* 15. *Gal.* 4. 6.

Now if thou wouldest have the Spirits assistance, and

and be heard of God, when thou makeſt ſupplication to him; doe not (as too many doe) fall into prayer without preparation, and utter a number of words without devotion, or affection; for no marvell, if we *aske and miſſe*, when wee thus *aske amiſſe*: *Iames* 4. 3.

Neither doe as *Children*, which never looke after their *arrow*; but like *Daniel*, *Dan* 9. take notice of thine inlargements in prayer, and of thy ſucceſſe after.

Nor onely *pray, and no more*; for to *pray*, and to doe *nothing elſe*, is in effect to do *nothing leſſe*. But let your *Prayers* be *aſſured* in, by *Meditation*, and *attended* by zealous *devotion*, and then *beleeving that you ſhall receive whatſoever you aske in Chriſts name, and according to his will*, 1 *John* 5. 14. *John* 16. 23. God will be ſure to give you that you deſire, 1 *John* 5. 14. 15. *Marke* 11. 23. 24. or that which is better for you, *Deut.* 34. 4. 5.

And ſuppoſe thou art not *preſently heard*: yet *continue asking* ſtill, as *Peter* continued *knocking* till the doore was opened: for after an ill *harveſt* we muſt *ſowe*, and after *denyals* we muſt *woe God*. Yea, if it be poſſible with the *Woman of Canaan*, let *delayes*, and ſeeming *denyals*, encreaſe the ſtrength of thy *cryes*? And commonly they be *earneſt ſuites* which iſſue from a *troubled ſoule*, like *ſtrong ſtreames* in *narrow ſtraights*, which beare downe all that ſtands in their way. Nothing ſo ſtrong as the *Lyon of the Tribe of Iudah*, for it overcame the roaring *Lyon*; yet the *Prayer* of *Faith*, from the *knees* of *humility*, and a *broken heart*, will *conquer* even that *Conquerer*: *Matth.* 15. 28.

And thus you ſee that nothing can befall us without the *ſpeciall appointment* of our good God, who

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not onely takes notice of our ſufferings, but *ſweeteneth* them with his preſence, takes our part, ſtints our *enemies*, and ſo *ordereth* the whole, that our griefe is either ſhort or tolerable; and that though he is oftentimes *harſh*, in the beginning, and *progreſſe*, and late, in *comming*; yet he comes on the *ſudden*, and is alwaies comfortable, in the concluſion. And laſtly, that if he *defer* his helpe, it is on purpoſe that our tryalls may be *perfect*, our *deliverance welcome*; our *recompence glorious*. And may not this comfort thee?

CHAP. XXXVII.

That ſtripes from the Almighty, are ſpeciall tokens and pledges of his adoption and love.

3. WEE ſhall beare the *Croſſe* with more patience and comfort; if wee conſider, that ſtripes from the *Almighty* are ſo far from arguing his diſpleaſure, that contrarily there are no better tokens and pledges of his *Adoption* and love: *As many* (ſaith God) *as I love, I rebuke, and chaſten*; Revel. 3. 19. *My Sonne* (ſaith the Author to the *Hebrewes*, out of *Solomons Proverbs*) *Deſpiſe not the chaſtening of the Lord, neither faint when thou art rebuked of him: for, whom the Lord loveth, he chaſteneth; and he ſcourgeth every ſonne whom hee receiveth. If you endure chaſtening, God offereth himſelfe unto you, as unto ſonnes: for, what ſonne is it whom the Father chaſteneth not? If therefore yee be without correction, whereof all are partakers, then are yee baſtards, and not ſonnes*: Heb. 12, 5, to 13. *Prov.* 3. 11, 12. He is a Thiſtle, and not good *Corne*, that commeth not under the *Flayle*. Yea, what uſe

uſe of the *Graine* it ſelfe, if it paſſe not the edge of the *Sickle*, the ſtroake of the *Flayle*, the winde of the *Fan*, the weight of the *Miſtone*, the heat of the *Oven*?

Many a mans *felicity* driveth him from God; and where happineſſe domineereth, *virtue* is commonly *baniſhed*. And doth not experience ſhew, that feare and joy, ſweet and ſower, ſharpe and flat, one with another, doe better than either, alone? for if you be too *harſh*, *you make the Child a foole*; if too *fond*, *a wanton*. The *bridle* governes the *horſe*, the ſpurre *quickens him*; the *weight* upon the line makes the *lack goe*, the *oyle* upon the *wheele* makes it *go glib*, and *nimble*: The *ſayles* give the *ſpeed*, the *ballaſt*, *ſteadineſſe* to the motion of the *Ship*. And hereupon God weighs out to us our *favours* and croſſes in an equall *ballance*; and ſo tempers our ſorrowes, that they may not oppreſſe; and our joyes, that they may not tranſport us. Each one hath ſome matter of *envy to others*, and of *griefe*, *to himſelfe*.

Thou dealeſt mercifully with us, leſt wee ſhould fall from thee, and deſpaire; thou beateſt us, leſt wee ſhould forget thee, and ſo periſh, (ſaith Saint *Auſtin*:) He that knowes our frame, knowes we are beſt when wee are worſt, and live holieſt when we are miſerableſt: wherefore by *affliction* he ſeparates the ſinne, that hee hates, from the ſinner, whom hee loves; and we are by much the better for this ſcouring. It is the wont of Fathers to hold in their *Children*, when they ſuffer the *Children of bond-men* to goe at large, and doe as they liſt; yea, when divers children are playing the wantons, if we ſee a man take one from the reſt, and whip him ſoundly; we conclude that alone to be his *Childe*. Yea, wiſe and diſcreet Fathers will force their Children earneſtly to apply themſelves to their ſtudy, or labour; and will not let them be idle, although it bee

Holy-day

Holy-day: yea, constraine them to sweat, and oftentimes to weep when their *Mothers* would set them on their *lappes*, and keepe them at home all day in the shadow, *for burning their white*. *Jacob* is bound Apprentice, while prophane *Esau* rides a *hunting*: of *Elkanah* his two wives, *Hannah* was in *more esteeme* with God, yet *barren*, and *Peninnah*, lesse, yet shee was *fruitfull*. 1 *Sam.* 1. They were all grosse inconsequences; for *Gedeon* to argue Gods *absence* by affliction, his *presence* by deliverances, and the unlikelihood of successe, by his own disability: *Judges* 6. 13. 15. (It is no argument, that *Christ* is not in the *Ship*; because tempests, and stormes arise.) The valiant man was here weake; weake in faith, weake in discourse; for rather should he have inferred Gods *presence* upon their *correction*; for wheresoever God chastiseth, there he is; yea, there he is in *mercy*: *nothing more proves us his, than his stripes*; he will not bestow *whipping*, where he loves not: fond nature, indeed, thinkes God should not *suffer* the *winde to blow upon his* deare ones, because her selfe makes this use of her *owne indulgence*; but none (out of the place of torment) have suffered so much, as his deare Children. If he had said we are *Meisters*, therefore the *Lord* hath forsaken us, because we have *forsaken him*; instead of, *the LORD hath delivered us unto the Midianites*, *therefore he hath forsaken us*; the sequell had beene as good, as now 'tis faulty; for *sinnes*, not *afflictions*, argue God absent: Yea, commonly, the *measure of our sufferings* is according to the *measure of gracetions*, and *Gods love to us*; *He is a chosen vessell unto me* (saith God to *Ananias* touching *Paul*;) *therefore he must suffer great things for my sake*: *Acts* 9. 15, 16. *Job*, for a righteous and upright man, had *no fellow*, by the testimony of God himselfe: *Job* 1. 8. Yet

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the next newes we heare of him, *Iob* is afflicted in his *Sonnes*, in his *substance*, in his *body*; *from the crowne of the head, to the soale of the foot*. Saint *Austin*, when God called him, was farre more assaulted by *Satan*, than *Alippius*, because God had endued him with greater *learning* and *gifts*, and intended him an instrument of bringing more glory to his *Name*. And lastly, as *Christ* was *annointed with the oyle of gladnesse above his fellowes*, *Psal.* 45. 7 so he was *annointed* with the *oyle of sadnesse* above his fellowes: as was his backe, so was his *burthen*; as were his *paines*, so were his *passions*, and his *stroakes*, answerable to his strength.

Never any have had so *bitter draughts* upon earth, as those he *loves best*: and that of Saint *Austin*, is a *sure Rule*, *Whom God smites not, he loves not*: If he doe not thinke thee *worthy* of his *Rod*, he will never thinke thee *worthy* of his *Crowne*. Yea, where hee uses not *the Rod*, he meanes to use *the Sword*. Never was *Jerusalem* condition so *desperate*, as when God said unto her, *My fury shall depart from thee; I will be quiet, and no more angry*: *Ezek.* 16. 42. Thus, not to be *angry*, was *the greatest anger* of all. Never were the *Jewes* more to be pityed, than when their *Prophet* delivered these words from the *Lord*, *Why shouldyee be stricken any more? Isaiah* 1. 5. Not to be *afflicted*, is to be *forsaken*: And as the sick man is in *small hope* of his *life*, when the *Physitian giveth him over*; so his soule is in a desperate *case*, whom God *forbeareth to chastise* for his *sinnes*. As many there be, who never *knew* what any *sorrow meant*, unlesse it were such as *Amnons*, such as *Ahabs*, when they are *crossed* in their *corruptions*, *curbed* in their *lewd courses*, or restrained of their *Wicked Wills*. But let them take it for a *fearefull signe* of some *sore judgements* to come: Saint *Ambrose*, Bishop of *Millaine*, as *Pauli-*

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nus relates, tooke into a *Rich man house* as he travelled, who, that he might bid him throughly welcome, entertained him both with great *cheere*, and *curteous discourses*: and amongst other matters, told of his continued *happinesse*, and that he never suffered any ill all his dayes, but had all things as he would; and *happinesse* so flowing in upon him, that he *knew not what calamity meant*: which conference did so startle Saint *Ambrose*, that presently he tooke his leave, telling his company that he *feared to stay in that place*, which never felt any *disaster*; and was no sooner gone thence, but suddenly the *house fell downe*, and proved a *grave* to all her *inhabitants*. *Polycrates*, King of the *Samians*, never felt any ill all his life, his hopes never fell short of his *expectation*, he could not wish for the thing which was not *fulfilled*; what he willed, he did: Yea, having but once a *Ring of excellent rarity* that fell into the water, this losse was recovered; for the *Fish was taken* which had swallowed it, and was presented to *Polycrates*: but at length all this his *happinesse epilogized in a gallowes*. None more happie than great *Pompey* all his life, yet at last he was made to *drinke his owne blood* by the hands of the *Executioner*. Who but *Andronicus*, *Emperour of the East* for many yeares? but at length he was set upon a *scabbed Camell*, with a *Crowne of Onions* platted on his *head*, and in great mockery *carried in triumph through the City*. And does not sacred Writ certifie, how *Haman*, whose *command* ere-while almost reached to *Heaven*, was instantly *adjudged by the King* to the *Gibbet*; while *Mordecai* who was condemned to the *halter*, was all of a suddaine made *second in the Kingdome*?

Nevertheless as *Haman* rejoyced in his *preferment* to the *Queenes Banquet*, which was the path way to his

his *destruction*: so, many thinke it the only argument of *Gods love*, and that they are in *favour* with him, because they *prosper in all their wayes*: which would make a *wise man* the more *suspicious*; for, (as *Seneca* that wise *Roman* saith) he that hath been *longest happie*, shall at length have his *portion of misery*; and who so seemeth to be *dismissed*, is but deferred.

And commonly their change is not more doleſull, than sudden; for as it often hapneth, that in very *faire weather* a *storme* doth arise: and as I have read of certaine *Trees*, which on *Munday* have beene growing in the *Forrest*, and before *Sunday* following, *under sayle* on the *Sea*: so the same houre hath seene the *knee bowed to the head*; and againe, the *head stooping*, and doing reverence to the *knee*, as every age gives instance: for else I might *muster up a multitude of examples* for proofe of the *point*. Or in case it seemes better, yet it is worse with them, when their *life* and *happinesse* shall end together: as it fared with *Belshazzar*, who was sitting at a *Feast* merry, while on a sudden, *Death* came like a *Voyder* to take him away. And *Pope Adrian*, who when he was to dye; brake out into this expression: Oh my soule, whither art thou going? thou shalt never be merry againe.

Neither are men of this world, *whose bellyes God filleth with his hid treasure*, upon occasion of their outward *prosperity*, only apt to be brought into a *fooles paradise*, of thinking themselves to be the speciall *darlings of God*: but even the *godly* themselves have often times their eyes so *dazled*, with the outward *glistering* and flourishing estate of the *wicked*, that thereupon they are ready to say of them, *The generation of Gods children*, as it fared with *David*: *Psal.* 73. 15. But these are not *sober thoughts*, yea, they are rather

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the dreames *of men, drunke with the love of the world*: for although it be as *common a phrase* as it is *foolish*, when any great matter falls to a man, O *he is made*! yet experience proves, that it rather *marres*, than *makes* him; for not seldome doe men *possesse riches, as sicke men doe feavers*, which indeed rather *possesse* them. And certainly, if *riches* were such *pearles*, as most men esteeme them, it is not likely the LORD would *cast them to such Swine*, as mostly he doth: if such *happie things*, hee would not *throw them to such Dogges*. As what saith *Luther* of the whole *Turkish Empire*? it is but a cram of bread, which the master of the house, throweth to his Dogges. And the truth is, what men thinke *most pleasing*, (viz. to have their wills, and their lusts granted) is *most plaguing*: *Psal.* 81. 12. *So I gave them up unto their owne hearts lusts, and they walked in their owne counsels*; so that the *greatest temptation*, is to be *without temptation*: and the *greatest affliction, not to be afflicted*! 2 *Cor.* 12. 7.

Wherefore *lift up your hands which hang downe*, because of some sore affliction, *and your weake knees*, *Heb.* 12. 12. and know, that the worst of temporall afflictions, are an *insufficient proofe* of divine displeasure: yea, that stripes from the Almighty, are *tokens of his love*, and *seales of his Son-ship*.

Yea, since he that hath *most grace*, commonly complaines of most *discomforts*, confesse that the palate is but an *ill Judge* of the favours of God: as in great love no doubt, however it be taken, that the tender *Father medecines* his Childe for the *Wormes*, gives him *Aloes*, or the like: the Childe cryes, and sputters, and keckes, as if it were *poysoned*, yet still the Fathers love is never the lesse: say it be bitter, yet *bitter potions* bring *sweet health*, and who will not rather take a *vomit*, then hazard

zard *life*? In the *Sweating ſickneſſe* in *England*, their friends would ſtand by them, and ſtrike them over the faces with *ſprigs of Roſemary*, to keep them awake: the poore ſoules *faint*, and full of *paine*, would cry out, *you kill me*, but yet they muſt doe it, or elſe they *kild them indeed*: for all that ſlept, dyed. Looke we (ſaith Saint *Ambroſe*) with the *eyes of our body*, upon *Lazarus* eſtate, and we thinke it miſerable; but, if with the *eyes of the mind*, it will be otherwiſe; for how did the *Angels* do by him? but as *Nurſes* are wont to doe by their *little children*, all the day long they carry them about in their *armes*, and at *night* they lay them downe in their beds to reſt.

But the *ſupernaturall* workes of *God*, when we looke upon them with our *own eyes*, are ſubject to a dangerous *miſpriſion*; the very *Sun-beames*, to whom we are beholding for our ſight, if we eye them directly, *blind us*: Miſerable men! we are ready to *ſuſpect truths*, to *run* away from our ſafety, to be afraid of our *comforts*, to *miſ-know* our beſt friends.

We uſually thinke it a great *ſigne of Gods diſpleaſure*, when he ruines our eſtate, and brings us to nothing; when he in his wiſedome knowes, that theſe *riches* would ſhipwracke the ſoule, were they not caſt overboard: and his love onely forces him to it. A *Mother* ſeeing her little *Sonne* bruſtled at by *Turki-cocks*, catcheth him up and ſtrippeth him of his *Red Coate*, at which thoſe Birdes are *offended*; the child cryes for his Coate, but ſhe regarding his good, letteth him weep, but *ſatisfieth him not*. And the like of Enemies, we think our ſelves mightily wronged by them: But God finds it to fare with us, as it doth with the *Oake*, which gains by the maymes and wounds given it, and thereupon ſpreadeth our thicker than before. Whence it is, God

ſuffers them to live, and *domineere*, as ſome Countries ſuffer *Ravens*, enacting *Lawes* to prohibit the killing of them; that they may devoure the *Carrions*, which elſe would *corrupt the aire*. And ſo in all other tryals: for, be the root of this tree never ſo bitter, yet the *fruit* is pleaſant. Well may wee catch a *mayme* as *Jacob* did, but ſuch a *bleſſing* comes withall, that wee would not (if wiſe) be without it. Say it be a ſore *and fiery tryall*, yet better this fire to *purge us*, than Hell fire to burne us. But all the skill is in making men ſee this; wherefore he that opened the eyes of *Paul*, open ours.

But furthermore, as not to be *afflicted*, argues an abſolute defect of *goodneſſe*; ſo if our troubles be light and few, it is becauſe we are *weake* and tender, for therefore *God impoſeth* no more upon us, becauſe he ſees we can *beare* no more: The *Phyſitian* will not ſuffer a *milkſop* to ſee his veyne opened, but makes him winke or looke another way: The *Maſter* giveth not to his *ſick Servant* ſtrong meates, as he doth to the reſt, but *more dainty fare*; not becauſe he is *worthier* than the reſt, but becauſe he is weaker, and in greater need. The *skilfull Armourer* tryeth not an *ordinary Peece* with *muſket ſhot*. The wiſe *Lapidary* brings not his *ſofter ſtones* to the *Stithy*.

So that freedome from *affliction* is not a ſigne of *potency*, but of *impotency*. Wherefore, when I am *ſtronger*, I will looke for *more*; when I am a *veſſell* fit for this ſtrong and new *Wine*, I ſhall be *filled* with it; but not before: *Mar.* 2. 22.

Indeed, the *calling of God* never leaves a man unchanged, nor does he imploy any in his ſervice, whom hee does not *enable to the worke* he ſets them about. Will any make choyce of a *weake Champion*? no more will

will God: he will either find us fit, or make us fit to discharge the place he puts us in; as when he called *Saul* to be a King, he gave him a *Kings heart* 1 *Sam.* 10. 9. And when he called the *Apostles* to that function, he gave them *gifts answerable*; so when he calls any to suffer for him, be it *Martyrdome*; hee giveth them the courage of *Martyrs*, as the times of *Queene Mary*, witnesse. But yet for the most part he traynes us up by degrees; (as we eate divers *things by morsels*, and easily digest them; which if we should *eate whole*, would *choake us*) and doth not make us fit to undergoe *great matters on the sudden*. We must learne to *fence in the Schoole*, before we *fight in the Field*; and with *wooden weapons* men learne to fight at the *sharpe*: wee must encounter with some beasts or other, (I meane *unreasonable* men) before we fight with that fearefull *Goliah*, *death*. And indeed, if we doe not learne to give entertainment to smaller *crosses*, the harbingers, messengers and servants of *death*; how shall wee be able to entertaine the *Lord and Master*, when hee commeth? Wherefore, as *Jehoram* said to *Iehu*, when he marched furiously; *Commest thou peaceably*? As if he should say, if thou commest peaceably, march as furiously as thou wilt: so let us say unto God, provided, thy afflictions and *chastisements* be directed to us as *messengers of peace*, and love; let them march towards us as furiously as thou pleasest, but in any case, let us not be without *correction*: for as *Mariners* at *Sea*, finde, that, of all *stormes* a *Calme* is the greatest; so we, that, to be *exempt* from *misery*, is the most *miserable condition* of all other.

Obiection. But thou fearest that God hath not *pardoned thy sinnes*, and this makes him so severe against thee.

Answer. Many times after the remission of the sinne, his very *chastisement* are *deadly*; as is cleare by *Davids* example: and *Lots*, who had a sharp misery clapt on the heeles of a sweet mercy: for he that was so beloved of God, that he saved a whole *City*, could not save his owne *Spouse*.

When God delivers us from *destruction*, hee doth not *secure* us from all *affliction*. *Grace* was never given us for a *Target* against *external evils*. Though wee be not *condemned* with the *world*, yet wee may be *chastened* in the *world*. Neither the *Truth* nor *strength* of *Jobs faith* could secure him from the *outward* and bodily *vexations* of Satan, against the *inward* and *spirituall*, they could; and did prevaile: so no *repentance* can assure us that wee shall not *smart* with outward *afflictions*: that can prevent the *eternall displeasure of God*; but still it may be necessary, and good, wee should be *corrected*: our care and suit must be, that the evils which shall not be *averted*, may be *sanctified*.

CHAP. XXXVIII.

That Christ and all the Saints are our Partners, and partakers with us in the Crosse; yea, our sufferings are nothing in comparison of theirs.

4. WE shall bear the *crosse* with *more patience* and *comfort*, if we consider that *Christ* and all the *Saints* are our *partners*, & partakers therein; yea, thy sufferings are nothing in comparison of what others have

haue ſuffered before thee. Looke upon righteous *Abel*, thou ſhalt ſee his elder brother *Cain* had *dominion* and rule over him by Gods appointment, *Gen.* 4. 7. Yea, in the next Verſe thou ſhalt ſee him ſlain by his brother: After him looke upon *Noah*, a moſt *calamitous perſon* as ever lived, as the *Chronologer* computes him: as for *Lot*, he *had his righteous ſoule vexed from day to day*. Looke upon *Job*, thou ſhalt ſee that *miſeries* doe not ſtay for a *mannerly ſucceſſion* to each other, but in a *rude importunity* throng in at once, to take away his *children, ſubſtance, friends, credit, health, peace of conſcience, &c.* leaving him nothing but his *Wife*, whom the *Devill ſpared* on purpoſe to vex him, as the Fathers thinke: ſo that in his owne apprehenſion, God was his mortall *enemy*; as heare how in the bitterneſſe of his ſoule he complaines of his Maker, ſaying, *He teareth me in his wrath, he hateth me, and gnaſheth upon me with his teeth, he hath broken me aſunder, taken me by the necke, and ſhaken me to peeces, and ſet me up for his marke: his Archers compaſſe me round about, hee cleaveth my reines aſunder, and doth not ſpare to powre out my gall upon the ground; he breaketh me with breach upon breach, and runneth upon me like a Gyant: Job* 16. Now, when ſo much was uttered, even by a *none-ſuch* for his patience; what may we thinke hee did feele, and indure? Looke upon *Abraham*, thou ſhalt ſee him forced to forſake his Country, and *Fathers houſe*, to goe to a place he knew not, to men that knew not him; and after his many removes, hee meets with a famine, and ſo is forced into *Ægypt*, which indeed gave relief to him, when *Canaan* could not; ſhewing that in outward things, *Gods enemies may fare better than his friends*: yet hee goes not without great *feare of his life*, which made it but a deare purchaſe; then he is forced to

part from his brother *Lot*, by reaſon of ſtrife and debate among their *Heardſmen*: after that; *Lot* is taken priſoner, and he is conſtrained to wage *Warre* with foure *Kings* at once, to reſcue his Brother; then *Sarah* his wife is *barren*, and he muſt goe *childleſſe*, untill (in reaſon) he is paſt *hope*: when he hath a Sonne, it muſt not onely dye, *but himſelfe muſt ſlay him*. Now if that boſome wherein we all looke to reſt, was aſſaulted with *ſo many ſore tryals*, and ſo divers *difficulties*, is it likely we ſhould eſcape? Looke upon *Jacob*, you ſhall ſee *Eſau ſtrive with him* in the *wombe*, that no time might be loſt; after that you ſhall ſee him *flye for his life* from a cruell Brother, to a cruell Unkle; with a ſtaffe, goes he over *Jordan*, alone, *doubtfull*, and *comfortleſſe*; not like the ſonne of *Iſaac*. In the way he hath no bed, but the cold *Earth*; no *pillow*, but the hard *ſtones*; no *ſheet*, but the *moiſt aire*; no *Canopy*, but the wide *Heaven*: at laſt he is come farre to finde out an hard friend, and of a *Nephew*, becomes a ſervant; after the ſervice of an hard *Apprentiſhip*, hath earned her whom he loved; *his wife is changed*, and he is not onely diſappointed of his hopes; but forced to marry another againſt his will, and now he muſt begin another *Apprentiſhip*, and a new hope, where he *made account of fruition*: all which *fourteen yeares* he was conſumed with heat *in the day*, *With froſt in the night*: when he hath her *whom hee loves*, ſhee *is barren*: at laſt, being grown rich, chiefly *in wives and children*, accounting *his charge*, *his wealth*, he returnes to his Fathers houſe, but with what comfort? Behold, *Laban* followes him with one troope, *Eſau* meets him with another, both, with *hoſtile intentions*: not long after, *Rachel*, the comfort of his life, *dyeth*; his children, the ſtaffe af his age, *wound his ſoule to death*: *Reuben* proves *inceſtuous*, *Judah adulterous*,

terous, *Dina* is *raviſhed*, *Simeon and Levi are murtherous* *Er* and *Onan* are *ſtricken dead*, *Joſeph is loſt*, *Simeon* impriſoned, *Benjamin* (his right hand) endangered, Himſelfe driven by famine in his old age, to dye among the *Ægyptians*; a people that held it *abomination to eate with him*: And yet before he was borne, it was, *Jacob have* I *loved*, and before any of this befell him, God ſaid unto him, *Be not afraid* I *am with thee, and will doe thee good*: Geneſis 28. 15. And did ſo, even by theſe croſſes; for that's my good (ſaith the Proverbe) that doth me good. Now, what *Sonne* of *Iſrael* can hope for any good dayes, when he heares his Fathers, were ſo *evill*? It is enough for us, if when wee are dead, we can reſt with him in the Land of *Promiſe*. Againe, heare what *David* ſaith of himſelfe, *Thy Arrowes ſtick faſt in me, and thy hand preſſeth me ſore.* Pſal. 38. 2. and [illegible] what cauſe hee had ſo to ſay; what were theſe *Arrowes*? To let paſſe thoſe many that *Saul* ſhot at him, which were ſharpe and keene enough: and thoſe other of *Doeg*, when he ſlew fourteſcore and five of the *Preiſts*, and the whole City of *Nob*, both man and woman, child and ſuckling, for ſhewing him kindneſſe: Likewiſe *Shimeis* carriage towards him; alſo his diſtreſſe at *Ziglag*, and thoſe ſeventy thouſand which periſhed by the *Peſtilence*, upon his numbering the people; and the like. Firſt, *Nathan* tels him from the *Lord*, that the ſword ſhould *never depart from his houſe*; and that he would raiſe *up evill againſt him, out of his owne loynes*: here were as many *Arrowes*, as words. Againe, the Child which he had by *Bathſheba*, was no ſooner borne, but it dyed; there was another Arrow: *Tamar* his daughter being marriageable, was *deflowred* by his owne Sonne *Amnon*; there was two more: *Amnon* himſelfe, being in

drinke, was kild by *Absolom* at a Feast; there was another: This *Absolom* proves *rebellious*, and riseth in *Armes* against his owne *Father*, and makes him fly beyond *Jordan*; there was one more: He lyeth with his *Fathers Concubines*, in the sight of all *Israel*; there was another: And how much doe you thinke, did these *Arrowes* wound the Kings heart, and *pierce* his very *soule*? Lastly, looke upon *Lazarus*, though *Christs bosome friend*, *John* 11. thou shalt see him labour under a *mortall disease*, *&c.* though many soules were gained to the *Gospell*, and *cured by his being sicke*: *Si amatur*, (saith Saint *Austin*) *quomodo infirmatur*?

Thus it were easie to shew the like of *Joseph*, *Jeremy*, *Daniel*, *John Baptist*, *Peter*, *Paul*, and all the generation of *Gods children*, and *servants*: For as the *Apostle* giveth a generall testimony of all the *Saints* in the *Old Testament*; saying, *That some endured the violence of the fire, some were rackt, others were tryed by mockings and scourgings, bonds and imprisonments; some stoned, some hewne in sunder, some slaine with the sword, some wandred up and downe in Sheep-skins, and Goat-skins, being destitute, afflicted, and tormented; some forced to wander in Wildernesses, and Mountaines, and hide themselves in Dens, and Caves of the earth, being such as the World was not worthy of*: *Hebr.* 11. So Ecclesiasticall History gives the like generall testimony of all the *Saints* in the *New Testament*, and succeeding ages; for we reade, that of all the *Apostles*, none dyed a naturall death save only Saint *John*, and he also was banished by *Domitian* to *Pathmos*; and at another time, thrust into a *Tunne* of seething *Oyle* at *Rome*; as *Tertullian*, and Saint *Jerome* doe report. As for other beleevers, there was such

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a multitude of them ſuffered *Martyrdome* for profeſſing the *Goſpell*; whereof ſome were *ſtoned*, ſome *crucified*, ſome *beheaded*, ſome thruſt through with *ſpeares*, ſome burnt with *fire*, and the like; (for wee reade of *twenty nine* ſeverall deaths they were put unto) that Eccleſiaſticall Hiſtory makes mention of, *two thouſand* which ſuffered the ſame day with *Nicanor*. And after that, in the time of the *Ten Perſecutions*, were ſuch an *innumerable company* of *innocent Chriſtians put to death*, and tormented; that Saint *Jerome*, in his Epiſtle to *Chromatius*, and *Heliodorus*, ſaith, There was not one day in the whole yeare, unto which the number of five thouſand *Martyrs* might not bee aſcribed; except only the firſt day of *January*, who were put to the moſt exquiſite *deaths and torments*, that ever the wit or malice, of *Men* or *Devils* could invent to inflict upon them. Since which time, the *Turke* and the *Pope* have acted their parts, in *ſhedding* the blood of the *Saints*, as well as the *Jewes* and *Roman Emperours*, as appeares in the Booke of *Acts and Monuments*, and *Revela.* 17. where the *Holy Ghoſt* hath foretold, that the *Whore of Babylon* ſhould *fight with the Lambe, and they that are on his ſide, called, and choſen, and faithfull*, untill ſhee were even *drunke with the blood of the Saints, and with the blood of the Martyrs of Jeſus*; which in part was fulfilled in *England*, under the Raine of *Queen Mary*; when in one yeare a *Hundred ſeventy* ſix perſons of quality were burnt for *Religion*, with many of the common ſort, and in *France*, where before theſe late bloody *Maſſacres*, there were two *Hundred Thouſand* which ſuffered *Martyrdom*, about *Tranſubſtantiation*. And it is well knowne, that our *Saviour Chriſts* whole life, even from his *Cradle* to his *Grave*, was

nothing

nothing elſe but a continued act of ſuffering; yea, hee was the perſon, upon whom, as upon one *Center, all* our *ſorrowes met*: He that had all, poſſeſſed nothing, except the puniſhment due to our ſinnes, which lay ſo heavy upon him for ſatisfaction; that it preſſed his ſoule as it were to the nethermoſt *Hell*, and made him cry out in the anguiſh of his *ſpirit*, *My God, my God, why haſt thou forſaken me?* So that there is nothing befals us, but hath befalne our betters before us: and to be free from croſſes and *afflictions*, is the priviledge onely of the *Church triumphant*. For, *qui non eſt Crucianus, non eſt Chriſtianus*, ſaith *Luther*: there *is not a Chriſtian, that carries not his Croſſe*. It is onely *Heaven*, that is above all windes, ſtorms and tempeſts: Not hath God (ſaith *Bernard*) caſt man out of *Paradice*; for him to thinke to finde out another *Paradice* in this world.

Now, the way not to repine at thoſe above us, is to looke at thoſe below us; we ſeldome or never ſee any man ſerved with ſimple favours. It is not for every one to have his ſoule ſuckt out of his mouth with a *kiſſe*, as the *Jewes* tell of *Moſes*.

It is a great word that *Zazomen* ſpeakes of *Apollonius*, That he never asked any thing of God in all his life, that he obtained not. This is not our *Paradice*, but our *Purgatory*; not a place of pleaſure, but a *Pilgrimage*; not a *Triumph*, but a *Warfare*: Wee cannot ſay of this World as *Tully* reports of *Siracuſe* in *Sicily*, and others of *Rhodes*, that not one day paſſeth in which the *Sunne ſhines not clearly on them*. Yea, wee thinke he ſpeeds well, that lives, as it were, under a perpetuall *Equinoctiall*, having night and day equall, good and ill ſucceſſe in the ſame meaſure: for theſe compoſitions make both our *croſſes tolerable*, and our *bleſſings wholeſome*. Wee that know not the afflictions

flictions of others, call our owne the heavieſt; every ſmall current is a torrent; every Brooke, a River; every River a Sea: we make our ſelves more miſerable than wee need, than we ſhould, by looking upon our *miſeries in a multiplying glaſſe*; we meaſure the length of time, by the ſharpneſſe of our *afflictions*, and ſo make minutes ſeem howres, and dayes moneths. If wee be ſick, and the *Phyſitian* promiſes to *viſit* us to morrow with his beſt *reliefe*; with what a tedious *longing* do we expect his *preſence*? Our *imagination* makes every day of our ſorrow appeare like *Joſhuas day*, when the *Sun ſtood ſtill in Gibeon*. The *Summer* of our delights is too ſhort: but the *Winter* of our *affliction goes ſlowly off*. wee are ſo ſenſible of a preſent diſtreſſe, and ſo ingratefull for favours paſt, that we remember not many yeares health ſo much, as one dayes ſickneſſe: it is true, former meales doe not relieve our preſent hunger, but this cottage of ours ruins ſtraight, if it bee not new daubed every day, new *repaired*. What then? ſhall to dayes *Ague*, make us forget yeſterdayes health? and all Gods former favours? if he doe not anſwer us in every thing; ſhall we take pleaſure in nothing? Shall wee ſlight all his bleſſings, becauſe in one thing he croſſeth us, whereas his leaſt *mercy* is beyond our beſt merrit? But if we thinke of our deliverance from the fire of *Hell*, this is cauſe enough to make us both *patient and thankefull*; though the *trifles* wee delight in be *taken from us*. *Lord* take away what thou pleaſeſt for thy glory and my good, ſo long as thou ſaveſt me from the fire of *Hell*, and thy everlaſting *wrath*. Neither is there a better remedy for impatience, than to caſt up our receipts, and to compare them with our *deſervings*. If thou looke upon thy ſufferings, thou ſhalt finde them farre eaſier than thy ſinnes have

deſerved

deserved; nothing to what thy fellow *Saints*, and *Christ*, *thy elder brother hath suffered before thee*: at a Lyons den, or a *fiery furnace*, not to turn taile, were a commendation worthy a *Crowne*: doe but compare thy owne estate with theirs, and thou shalt find cause to be thankefull that thou art *above any*, rather than of *envy* or *malice*, that any is *above thee*, to domineere and insult over thee. Yea, compare thine owne estate with thine *enemies*, thou shalt see yet greater cause to be thankefull, for if these *temporary dolors* which God afflicts his people with, are so *grievous to thee*; how shall thine and Gods *Enemies* (though they suggest to themselves that God is all mercy, as if hee wanted the other hand of his *justice*) *endure that devouring fire*, that *everlasting burning*? *Isaiah* 33. *Verse* 14. *Psalme* 68. 21. Doth hee make bloody wayles on the *backes* of his Children? and shall *Bastards* escape? doth he deale thus with his *Sonnes*; what will he doe with *his Slaves*? cannot all the obedience of his beloved ones beare out one sin against God, as we see in *Moses*, *David*, *Zachary*, *&c.* Where will they appeare that doe evill, *onely evill*, and that continually? The meditation whereof may be of some use to thee: *Thales* being asked how adversity might best be borne? answered, by *seeing our Enemies in worse estate than our selves*.

CHAP.

CHAP. XXXIX.

That the more we ſuffer here (ſo it be for righteouſneſſe ſake) the greater our reward ſhall be hereafter.

5. FIfthly, We ſhall beat the *Croſſe* with more *patience* and *comfort*; if, with *Moſes*, wee ſhall have *reſpect unto the recompence of reward*, which is promiſed to all that (notwithſtanding what they ſhall ſuffer) *perſevere* in well doing. *Great are our tryals*, but *ſalvation* in heaven will one day *make amends*, when we ſhall have all *teares wiped from our eyes*, when we ſhall ceaſe to *grieve*, ceaſe to *ſorrow*, ceaſe to *ſuffer*, ceaſe to *ſinne*; when God ſhall turne all the *water of our teares*, into the *wine of endleſſe comfort*; Yea, when our reward ſhall be ſo much the more *joyous*, by how much more *the courſe of our life hath beene grievous*.

Firſt, ſee what promiſes are made to ſuffering. *Bleſſed are they which mourne*, ſaith our *Saviour*, *for they ſhall be comforted*, *Matth.* 5. 4. *Bleſſed are they which ſuffer perſecution for righteouſneſſe, for theirs is the Kingdome of heaven*, *Verſe* 10. They that ſuffer here for well doing, ſhall be Crowned hereafter for well ſuffering. *Bleſſed ſhall you be when men revile you, and perſecute you, and ſay all manner of evill againſt you for my ſake falſely. Rejoyce and be glad, for great is your reward in Heaven*, *Verſe* 11. 12. And nothing we ſuffer here, can be compared either with thoſe *woes we have deſerved*

ved in *Hell*, or those joyes we are reserved to in *Heaven*.

When *Marcus Marcellus* who was the first that saw the backe of *Hannibal* in the field, was asked how hee durst enter into battaile with him? he answered, *I am a Romane borne, and a Souldier, and by him I shall make my renowne everlasting*: How much more should the *hope of life immortall*, which is the *life of our lives mortall*, whet our *fortitude*, and encourage us in the *Christian warfare*? And so it hath done with thousands: *Origen* was so earnest to suffer with his Father, when he was but sixteen yeares of age, that if his Mother had not kept his cloathes from him, hee would have runne to the place where his Father suffered; to professe himselfe a Christian, and to have suffered with him: which was a common thing with the Martyres, making all haste, lest they should misse of that noble entertainment.

Yea, it hath not only been common for men in a *bravado*, to encounter *death*, for a small *flash* of *honour*, but you shall see a *hired servant venture his life, for his new master that will scarce pay him his wages at the yeares end*: And can we suffer too much for our *Lord and Master*? who giveth every one that serveth him, not *Fields* and *Vineyards*, as *Saul* pretended, 1 *Sam.* 22. Not Townes and Cities, as *Cicero* is pleased to boast of *Cæsar*; but even an *hundred-fold more than we part withall in this life, and eternall mansions in Heaven*. *Iohn* 14 2. Therefore *Basil*, when hee was offered money and preferments to tempt him: he answered, can you give me money that can last for *ever*? and glory that may *eternally* flourish? And certainly nothing can be too much to endure, for those *pleasures* which endure for ever. Yea, if the love of *gain* makes

makes the *Merchant refuſe no adventures* of *Sea*: if the *ſweetneſſe* of *Honey* makes the *Beares* breake in upon the *Hives*, contemning the ſtings; Who would not get *Heaven at any rate*, at any coſt or trouble whatſoever? But to goe on, *Behold*, ſaith God, *it ſhall came to paſſe, that the Devill ſhall caſt ſome of you into priſon, that yee may be tryed; and ye ſhall have tribulation tenne dayes, yet feare none of thoſe things which thou ſhalt ſuffer. For bee but thou faithfull unto death, and I will give thee the crowne of life*, Revel. 2. 10. And againe, *Bleſſed is the man that endureth temptation; for when hee is tryed he ſhall receive the crowne of life*, Iames 1. 12. *A Crowne without* cares, without rivals, without envy, without end.

Now if you conſider it,

The gaine with hardneſſe makes it farre leſſe hard;
The danger's great, but ſo is the reward.

The ſight of glory future, mitigates the ſence of miſery preſent: For if *Iacob* thought not his ſervice tedious, becauſe his beloved *Rachell was in his eye*; what can be thought grievous to him, that hath Heaven in his *eye*? *Adrianus* ſeeing the Martyrs ſuffer ſuch grievous things: he asked why they would endure ſuch miſery, when they might (by retracting) free themſelves? to which one of them aleadged that text, *Eye hath not ſeen, nor eare heard, &c.* the naming whereof, and ſeeing them ſuffer ſo cheerefully, did ſo convert him; that, afterwards he became a Martyr too.

Laſtly (not to enlarge my ſelfe, as I might in promiſes of reward) *Whoſoever ſhall forſake Houſes, or Brethren, or Siſters, or Father, or Mother, or Wife, or Children, or Lands, for my names ſake; he ſhall receive an hundred-fold more, and ſhall inherit everlaſting life*

life, *Matth.* 19. 29. This is a treasure worthy our *hearts*, a purchase worth our *lives*. Wherefore, eye not *the streame thou wadest through, but the firme Land thou tendest to.*

And indeed, who is there that shall heare these promises, and compare the seed-time with the *Harvest*; looke up from the root to the fruit; consider the recompence of the reward: and will not choose rather to suffer adversity *With the people of God*, than to enjoy the *pleasure, of sinne for a season*? *Heb.* 11. 25. Who will not be willing to suffer with Christ, that he may also *raigne with him*? 2 Tim. 2. 12. Who will not suffer these light *afflictions which are but for a moment*, when they cause unto us a *farre more excellent and eternall weight of glory*? 2 *Cor.* 4 16. 17. Was *Lazarus* for a time extreame miserable? he is now *in Abrahams bosome*. Yea, blessed *Lazarus*, thy soares and sorrowes soone ceased, but thy joyes are everlasting. Now me thinkes if thou but considerest that thy *paine* will shortly passe, but thy *joyes* shall never passe away; it should prove a notable soveraigne *Cordiall to strengthen thee*; not only against reproaches which attend thy profession, but even against *fire and fagot*. Who would not be a *Philpot* for a moneth, or a *Lazarus* for a day, or a *Stephen* for an houre, that he might be in *Abrahams bosome* for ever? nothing can bee too much to endure, for those pleasures which *endure for ever*.

It is true, *If in this life onely we had hope in Christ, we were of all men the most miserable*, as the Apostle speaks, 1 *Cor.* 15. 19. But thou must consider, that as this life is our *Hell*, and the wickeds *Heaven*, *John* 16. 20. So the next life shall be their *Hell*, and our *Heaven*, *Verse* 21. 33. *Prov.* 16. 4. As *Dives* was

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in *Abrahams bosome*, when *Lazarus* was in torments; so *Lazarus* was in *Abrahams bosome*, when *Dives* was in torments, *Luke* 16. 23. 25. And herein wee fare no worse, than Christ; Did not his spirit passe from the Crosse, into *Paradice*? Did not he first descend *into Hell*, and then had his *ascension*? Suppose thy sufferings be great, what then? Assure thy selfe, that every pang is a *prevention of the paines of Hell, and every respite, an earnest of Heavens rest*; and how many stripes dost thou esteeme *Heaven worth*? It is true, *flesh* and *blood* is so sensuall, that it feeles *a little paine in the finger*, a great deale more than the health of the *whole body*. But let us better consider on it, and behold at once *the whole state of a Christian*, wee shall see *his peace exceed his paine*; yea, we shall see both the torments present, and the glory following. *Hope makes absent joyes, present*; *wants, plenitudes*; and *beguiles calamity, as good company does, the way*. The poore Traveller, in thinking of his *Inne*, goes on more *cheerefully*, and the bond-man, in calling to mind the yeare of *Jubilee*. When the *Apprentice* cals to mind that his yeares of covenant will now shortly expire, and then he shall have his freedome confirmed; the very *remembrance* thereof maketh many *laboursome workes* seeme *more light*, and lesse *grievous* unto him: neither doth he afterwards repent it. Did it ever repent *Jacob*, when he came to *inherit his Fathers blessing*, that hee had indured a long *exile*, and tedious *bondage*? Or *Joseph*, when he was once made *Ruler in Ægypt*, that he had formerly been sold thither, and there *imprisoned*? and he had never been a *Courtier*, if he had not first been a *prisoner*: Or did it repent the *Israelites* when they came to inherit the *Land of promise*, that they had formerly beene *forty yeares* passing through

a forlone Wilderneſſe. Or which of Gods ſervants did ever repent that they had paſſed the apprentiſhip of their ſervice here, and were now gon to be made free in *glory*? If ſo, let us doe and *ſuffer cheerefully, patiently, courageouſly*, what God impoſeth upon us: knowing that after wee have *ſwet and ſmarted but ſix dayes* at the utmoſt, then commeth our *Sabbath of eternall reſt*, which will make a mendes for all; knowing that death ends our miſery, and beginnes our glory, and a few groanes are well beſtowed for a Preface to an *immortall joy*. Let then our eyes be continually on *the joys which follow*, and not on the *paine which is preſent*; the *paine neglected and unregarded* cannot be very diſcomfortable.

But that there is reward promiſed to thoſe which ſuffer in *Chriſts* cauſe, is not all, for, our reward ſhall be anſwerable to our ſufferings: the greater our ſufferings are here, the greater ſhall our *reward be hereafter*: *Matth.* 16 27. The *deluge of calamities* may aſſault us, but they ſhall *exalt us. By our croſſes ſanctified, weight is added to our Crowne of bliſſe*: for according to the *meaſure* of our *afflictions*, *God weigheth unto us of his graces*, that we may be able to beare them, and according to the meaſure of our graces, *he proportioneth our glory*, and *future happineſſe*. Suffering for the *Goſpell* is no inferiour good worke, and every one ſhall be rewarded, though not, for, *yet according to, his workes*: *Pſal.* 62. 12. *Rom.* 2. 6. *Rev.* 22. 12. The Apoſtles tel *Chriſt*, *we have left all and followed thee*: *Matth.* 19. 27. Chriſt tels them, *when I ſit on my Throne, ye ſhall ſit on Thrones with me*: *Verſe* 28. *They that turne many unto righteouſneſſe, ſhall ſhine as the ſtarres in the Kingdome of Heaven*: *Daniel* 12. 3. And they that ſuffer Martyrdome, ſhall be *cloathed with long white Robes*, and have *Palmes*

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in their hands: Revel. 6. 9. 11. Now, there be three sorts of *Martyrs*, *Re & intentione*; *intentione*, *non re*; *re*, *non intentione*: in both deed and intention, as was Saint *Steven*; in intention, not deed, as was Saint *John*; in deed, not in intention, as *were the Innocents*. But, where the *conflict* is more hard, the conquest obtained shall be more *glorious*: for as *Chrisostome* speakes, *according to the tribulations laid upon, and borne by us, shall our retribution of glory be proportioned*. And persecutors (saith *Bernard*) are but our Fathers *Gold-Smiths*: working, to adde *Pearles* to the *Crownes* of the Saints.

Yea, ever where more work is done, there more wages is given; and when the *fight*, or *conflict* is sharper, and the victory harder, the glory of the triumph is greater, and the Crowne of reward more glorious. Whence it was that those *Saints* in the Old Testament, which were *racked and tortured, would not be delivered*, or accept of their enemies faire offers, *to the end they might receive a better resurrection*, and a more *glorious reward*: *Heb.* 11. 35. Neither would we wish our worke easier; or our burthen lighter if we looked up to the *recompence of reward*: for it may be well applied here, which was mis-applyed in the tryall of that holy man *Job*, *We doe not serve God for nothing*. Though we must not serve him meerly for reward, as hyrelings, nor for feare, as servants; but as children, for love.

O that (when we suffer most) we would but meditate & looke upon, with the eye of faith, the *fulnesse of those joyes*, and *sweetnesse* of those pleasures, which, (having once finished our course) we shall enjoy at Gods right hand for ever more: *Psal.* 16. 11. *being such as eye hath not seene, nor eare heard, neither hath entered into the heart of man to conceive*: 1 *Cor.* 2. 9. For certainly *the remembrance thereof*, would even raise up *our soules*

from our selves, and make us contemne and slight what ever our enemies could doe; as it did our fore-Fathers: much more to slight *reproaches*, which are such *bug-beares* to a great many. And no marvell, if that which hath made so many *contemne fire and fagot*, make us *contemne the blasts of mens breath*.

But I hope enough hath beene said, in shewing that our enemies in stead of *robbing*, *inrich us*; and in lieu of *hurting*, *pleasure us*; sith they greaten our graces, and *augment our glory*; sith, if the *conflict* be more sharpe, the *Crowne* will be more *glorious*. Wherefore, if our tryals be small, let us *beare them with patience*, which makes even *great burthens easie*; if they be *great* and *grievous*, let us beare them patiently too; since *great is the weight of glory that ensueth them*: whereas, no suffering, no reward; yea, if wee be not *chastened* here, we shall be *condemned* hereafter: 1 *Cor.* 11. 32. And whether had you rather rejoyce for one fit, or *alwaies*? you would doe both, which may not be; you would be both *Dives* and *Lazarus*, have happinesse both here and hereafter: pardon me, it is a *fond covetousnesse*, and *idle singularity* to affect it: What, that you alone may fare better than all *Gods Saints*? That God should *strow Carpets for your feet onely*, to walke unto your *Heaven*; and make that way smooth for you, which all *Patriarchs*, *Prophets*, *Evangelists*, *Confessers*, and *Christ himselfe* have found *rugged*, and *bloody*? Away with this selfe-love, and come down you ambitious *sons* of *Zebedee*; and ere you thinke of sitting neare the *Throne*; be contented to be called unto the *Cup*. Now is your tryall: Let your *Saviour* see how much of his bitter *potion* you can *pledge*; then shall you see how much of his glory he can afford you. In all *Feasts*, the courcest *meates* are tasted first: be content to

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drinke of his *Viniger* and *Gall*, and after you ſhall drink new *Wine* with him in his Kingdome. Beſides, without ſome kind of ſuffering, how ſhall your ſincerity be approved? Even nature is jocund and cheerefull, whiles it proſpereth, but let God withdraw his *hand*; no *ſight*, no *truſt*: The mother of *Micha*, while her *wealth laſteth*, can dedicate a good part of her *ſilver to the Lord*, but now ſhee hath loſt it, ſhee fals a curſing: *Judges* 17. 1, 2, 3. *Cateline*, whiles poore, had many ſeeming *virtues*, but having *feathered his neſt*, you could hardly ſay, whether he was moſt laviſh of his mony, or of his *modeſty*. But to be equally good in a *proſperous*, and adverſe condition, deſerves prayſe: When our reſolution and practice is like that *Maydes* in *Plutarch*, who being ſet in the *Market* to be ſold, when a *Chapman* askt her, Wilt thou be *faithfull if I buy thee?* ſaid, Yea, that I will, *though you doe not buy me*.

Wee all are *never weary of receiving*, ſoone weary of *attending*; wee are ready to ſhrinke from *Chriſt*, ſo ſoone as our profits or pleaſures *ſhrinke from us*: But if with the *Needle* of the *Compaſſe*, in the midſt of *tempeſtuous weather*, we remaine alwaies *unmoveable*, and ſtayed upon one point; it is a ſigne the *Loadſtone* of the *Goſpell* hath changed our hearts; and wee are governed by *Chriſt*, as the *Needle* is by the *North-Pole*. Wherefore if God ſhould not frame outward *thinges to the minde*, doe thou frame thy minde to endure *with patience* and *comfort* what hee ſends; and this will be an *Odour ſmelling ſweet*, a *Sacrifice acceptable*, and pleaſant to God: yea, herein thou ſhalt approve thy ſelfe with *David*, *a man after Gods own heart*; and you know, that as *David was unto God* according to his *heart*, *ſo was God unto David* according unto his.

CHAP. XL.

Application of the former grounds.

AND so you have the residue of the *grounds of comfort*, it remaines that I should *apply them*: For this *Doctrine*, though it be better *understood then practised*, as *Cassandra* was better *knowne than trusted*: yet being both knowne, *applyed*, and duly *trusted to*, will (like the *Sunne*) not onely *delight our understandings* with its *contemplation*, but also *warme* and *quicken* our *affections*. Wherefore, is there any *weake Christian* so *white-livered* with *Nicodemus*, that the *reproaches* and *Persecutions* which attend his profession, make him *ashamed of Christ*, or cause him to thinke that it is *in vaine to serve the Lord*: whereby hee is frighted out of the *narrow way* that leadeth to life? Let him draw neare, for I chiefly direct my speech unto him: Are *afflictions* and *persecutions* so necessary and *profitable*, as hath been shewed? Doth not *God* onely gaine *glory* by our *sufferings*? but doe they also *bring us to repentance*, and *amendment of life*? *stirre* us up to *prayer*, *weane* us from the *love of the world*, *keepe* us alwayes *prepared* for our *enemies assaults*, *discover* whether we are *sincere or no*, *make* us *humble*, *improve* all Christian *graces* in us? Is *God* more specially *present* with us in *afflictions*? Cannot our *enemies diminish one haire of our heads*, without *Gods* speciall *leave* and appointment? Hath he promised that *We shall not be tempted above our strength*? Are these *stripes* the chiefest *tokens* and *pledges of Gods love and adoption*? Were none of his children ever *exempted* from the like? And lastly, shall our *momenta-*

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ny ſufferings be rewarded with *everlaſting glory*? Yea, ſhall our *glory* bee *increaſed*, as our *ſufferings* have been more? Then let them ſerve as ſo many *reſtoratives* to thy *fainting ſpirit*; yea, *liſt up thy hands which hang downe, and ſtrengthen thy weake knees*: *Heb.* 12. 12. For, I ſuppoſe thy *fainting* and *drooping* is from *feare*, and thy *feare*, from *doubting* and thy *doubting*, from *unbeliefe*, and thine *unbeliefe* chiefly from *ignorance* of theſe things: and whence is thine *ignorance* of theſe, but this? Thou haſt never been *converſant in the booke of God*; or if thou haſt, thou didſt never *ſeriouſly ponder* theſe *Scriptures* which have formerly been rehearſed: for hadſt thou ſeriouſly conſidered them, thou wouldeſt not have dared to make that an *occaſion of griefe* and *prejudice*, which the *Spirit of God* maketh the greateſt *cauſe of joy and confirmation* that can be. For, what can be ſpoken more *expreſſe*, *direct*, and *ſignificant*? What *demonſtrations* can be given more *ſolid*? What *Fortifications* or *Bulwarkes* ſo *ſtrong* and *ſafe* againſt the *affronts of Satan*, and the *World*? *Thou ſayeſt* thou art *perſecuted* for *well-doing*, and therefore thinkeſt it a ſtrange thing. *God ſaith* it is, and ever hath been common *to all his children*, not *Chriſt* himſelfe *excepted*.

Take notice of theſe things, (for it is the God of all truth and bleſſedneſſe that ſpeakes them) and *apply them to thy ſelfe*, as if they were *particularly* ſpoken to thee by name, even as when *twenty* be in a *roome*, where is a *faire well-drawne picture*; *every one thinkes the picture lookes upon him*: and have not more *modeſty* or *manners* (in *leaving* thoſe *diſhes for thy Betters*) *than will doe thee good*. Be not like a *Monkey*, which looking in a *Glaſſe*, thinkes he ſees *another Monkeys face*, and not his owne: and know withall, that

it is no small sin even to doubt, when we have Gods *command* and *warrant* to secure us.

Thou thinkest thy selfe *miserable*; *God saith*, thou art *blessed*: Thou sayest, thou art *hated* of the *world*; *God saith* thou art *beloved* of *Christ*, who hath *chosen* thee *out* of the *world*: *Thou thinkest it a shame* to be reproached, God saith, *it is thy glory*: Thou grievest at it, God saith thou hast great cause to *rejoyce*; for it sheweth *thee to be borne of God*, thine enemies to be *the seed of the Serpent*: Thou sayest that *all things goe crosse* with thee, God saith, that all things shall *worke together for the best*; it may be, the increase of thy *temporall happinesse*: however, that it shall be for the improvement of thy *graces here*, for the advancement of thy *glory hereafter*. Thou thinkest it a signe of *displeasure*, God saith, it is to thy *Enemies*, *a token of perdition*, *but to thee*, *of salvation*: Thou thinkest thy selfe neere forsaken, God saith, *The Spirit of glory*, *and of God*, *resteth upon thee*: *Thou sayest*, thou shalt one day perish; *God saith*, *that neither things present*, *nor things to come*, *shall ever be able to separate thee from the love of God*, *which is in Christ Jesus our Lord*. Thou thinkest the Lord doth not heare thee, because he doth not presently *answer thee* in the things that thou requirest: I tell thee, it were *ill for the best of us*, if wee were permitted *to bee our owne choosers*: *Let Peter have his desire*, and his master shall not dye, so *Peter himselfe and the whole World had beene lost*. In *unfit supplications* we are most heard, when we are *repelled*: Our God often times doth *answer our prayers* with *mercifull denyals*, and *most blesseth us in crossing our desires*. We may aske either bad things to a good purpose, or *good things to a bad purpose*, or *good things to a good purpose*, *but in an ill season*. Now, if wee aske what is either *unfit to receive*, or unlawfull to beg,

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it is a great favour of our God, *to be denyed*: granting is not alwayes *the effect of love*; if so, then had *Paul* beene lesse loved than *Satan*: *Satan* beg'd but once, and *had his prayer granted*, concerning *Job*: St. *Paul* beg'd thrice that he might not be buffetted; yet was denyed: *Satan* beg'd his shame; who envied his *successe*? Saint *Paul*, that freedome from temptation, which would have bin worse *had then wanted*: yea, if granting were alwayes an effect of love; then was *our blessed Saviour* lesse loved than *Satan*; for the Lord would not let the *Cup of his passion* passe from him upon his *earnest prayer*, which he made as he was Man. But you must know, that *denyals in some cases*, are better *than grants*: the Lord will not take away the body of sinne from us upon our *earnest prayers*; yet hee granteth us that which is equivalent, viz. *Grace, to subdue our corruptions*; and withall, takes away the occasion of *pride*, which is better: for certainly he is more supported of God, that hath grace given him to *conquer* a temptation; as had the *Martyrs*, in being able to suffer those tortures; than another who is *excused to fight*.

Againe, we must not *measure Gods hearing* of our suit, by his *present answer*, or his *present answer*, by our *owne sense*: touching the first, *Zachary* a long time failed of a *Sonne* for all his *Prayer*, but when he had even forgot that *Prayer*, he had a *Sonne*; the *Angell* brings him good newes: *Luke* 1.13. *Thy prayer is heard*; When did he make this *Prayer*? Not lately; for then, he was *growne old*, and had given over all *hope of a childe*: so that his request was past over *many yeares*, and *no answer* given.

The like example we have in *Hannah*, who powring out her soule before the *Lord*, in the *trouble of her spirit*

spirit; God did not immediately tell her by revelation that shee should conceive a Sonne, but, he gave her for the present, faith; which did worke in her, joy, and peace of conscience: for (saith the text) shee looked no more sad; and when shee had waited his leisure a certaine time, *The Lord remembred her with a Sonne*: 1 Sam. 1. There is nothing between God and thee, but time; prescribe not his wisedome, hasten not his mercy, now his grace is enough for you, his glory shall be more than enough hereafter. Tary a little the Lords leisure, deliverance will come, peace will come, joy will come: thy teares are reserved, thine hunger shall be satisfied, thy sorrow shall be comforted, In the meane while, to be patient *in misery, makes misery no misery*; while we consider that when a little brunt is once past, troubles will cease; but, *joyes shall never cease*.

Wherefore, let us never give over, but in our thoughts knit the beginning, progresse, and end together; and then shall wee see our selves in *Heaven*, out of the reach of all our *enemies*.

2. To prove that wee are not to judge of GODS answering our prayers, by our owne sense; I need but to instance the Woman of *Canaan*, (as what can speed well if the prayer of faith from the knees of humility succeed not?) and yet behold; the further she goes, the worse she fares; her discouragement is doubled with her suite: It is not good (saith our Saviour) *to take the childrens bread, and cast it to Dogges*; here was cold comfort: yet, stay but a while, he cleares up his browes, and speakes to her so comfortably, that 'twere able to secure any heart, to dispell any feares. O Saviour, how different are thy wayes, from ours, when even thy severity argues favour! The Tryall had not bin so sharp, if thou hadst not found the faith so strong, if thou hadst

hadst not meant the *issue* so happy: It is no unusuall thing for kindnesse to looke sternely for the time, that *it may indeare it selfe more*, when it lists to be discovered.

It was cold comfort that the *Cripple* heard from *Peter* and *John*, when he *begg'd* of them an almes *Silver and gold have I none*: but the next clause, *Rise up and walke*, made amends for all. O God, we may not alwaies measure thy meaning by thy semblance, sometimes what thou most intendest, thou shewest least: in our afflictions thou turn'st thy back upon us, and hidest thy face from us, when thou most mindest our distresses. So *Jonathan* shot the arrowes beyond *David*, when he ment them to him: So, *Joseph* calls for *Benjamin* into Egypt, when his heart was bound to him in the strongest affection; so, the tender mother makes as if she would give away her crying Child, whom shee hugges so much closer in her bosom. If thou passe by us whiles we are strugling with the tempest, we know it is not for want of mercy, thou canst not neglect us: Oh let not us distrust thee! if thou commest, it is to relieve us; if thou stayest it is to try us: howsoever, thy purpose is to save us. Surely God will worke alone, and man must not be of his counsell. Wherefore many times he deales with wicked men, as *Eutrapilus* sometimes did with his subjects; who when he was minded to do a poor man a mischiefe, would give him abundance of wealth; whereas contrarily his children finde themselves *crost with a blessing*. *Possidonius* tells us of *Austin*, that when there was wait laid for his life: through Gods providence, he mist his way; whereby his life was preserved, and his adversaries disappointed. As when *Isabel Queene of England* was to repasse from *Zealand* into her owne Kingdome, *with an Army*, in favour of her Sonne against her Hus-

band,

hand, had utterly beene cast a way, had shee come unto the *Port intended*, being there *expected by her enemies*: but providence, *against her will*, *brought her to another place*, *where shee safely landed*. Yea, this I have seene, *two men striving for the way*, one receiving a switch over the face, drawes his *Rapyer* to kill the other; but by a *providence*, in making the offer, his *saddle swaied* to the *horse-belly*; whereby, in all likely hood the one was saved from killing, the other, from *hanging*: for, before he could make after him, hee was rid a mile. And have not some been detained (by a violent *storm*) from comming *home*, whereby they have been *exempt* from feeling the *downe-fall of their house*? Sure I am, the letting fall of my *Glove* in the darke, once proved a *meanes of saving me from drowning*; while another stepping before me, found the danger to his cost. And indeed, how infinitely should wee intangle our selves, if wee could sit downe and *obtaine our wishes*! Doe we not often *wish that*, which we after see would be *our confusion*; because we ignorantly follow the *flesh* and *blinded appetite*, which lookes on nothing but the *shell* and outside; whereas God *respecteth the soule*, and *distributeth his favour* for the *good of that*, *and his glory*? It is an argument of *love in the Father*, when he takes away the *Childes* knife, and gives him a *booke*. We cry for *riches*, or *liberty*, or *peace*; they are *knives to cut our fingers*: wherefore God gives us his word, the *riches of verity*, not of *vanity*; He gives us that *glorious liberty to be the Sonnes of God*, he gives us that *peace which the World cannot give*, *nor take away*: wherefore let the *Christian* understand, *God his Physitian*, *Tribulation*, *his Physicke*, being afflicted under the *Medicine*, thou cryest, the *Physitian* heares thee, not according to thy *will*, but thy *weale*; thou canst not endure

thy

thy *malady*; and wilt thou not be patient of the *remedy*? No man would be more miserable, than hee that should cull out his owne wayes: What a specious shew carried *Midas his wish* with it, and how did it *pay him with ruine at last*? Surely, I have seene matters fall out so unexpectedly, that they have *tutored* me in all affaires, neither to despaire, nor presume; not to despaire, *for God can helpe me*, not to presume, *for God can crosse me*: One day made *Marius*, *Emperour*, the next, saw him *rule*, and the third, he was *slaine of his Souldiers*. Well then, if with *Paul* thou hast besought the *Lord often*, that thy present *affliction* might depart from thee, and canst not be *heard* in the thing which thou desirest; know that thou art heard in that which is *more conducible to thy profit*; and consequently rejoyce more in that thy petition is *denyed*, than if it had beene *granted*. This was the use which Saint *Paul* made of Gods *denyall*, and he knew whathe did, though he had as much to boast, and rejoyce of, as any one living: yet, saith he, *Of my self I will not rejoyce, except it be, of myne infirmities*: That is, *afflictions, reproaches, persecutions*, inward *temptations, feares, distrusts, &c.* But in these I will very gladly rejoyce, Why? *That the power of Christ may dwell in me*: Note his reason, he had heard God say, that *his power was made perfect through weakenesse*, 2. *Cor.* 12. 8, 9. Neither had he onely cause to rejoyce in his infirmities, but all Gods people have the same cause to rejoyce; for, what the spirit of comfort speaks in this, and in all the former places recited, doe equally belong to thee for thy consolation, with all *the regenerate*, for *whatsoever was written afore-time, was written for* thy *learning* and mine, *that we through patience, and comfort of the Scriptures might have hope*: Rom. 15. 4.

And

And accordingly, will a *good hearer apply to himself* whatsoever is written in the Word, for as the *stomack sends the strength* of the *meate* into every *member* of the *body*: so we should send to the *eye*, that which is spoken to the *eye*, and to the *eare*, that which is spoken to the *eare*, and to the *tongue*, that which is spoken to the *tongue*, and to the *hand*, that which is spoken to the *hand*; and so to the *heart*, and every *faculty* and *member* of *soule* and *body*: if we heare *comfort*, we should *apply it to feare*; if we heare a *promise*, we should *apply that to our distrust*; if we heare a *threatning*, we should *apply that to our presumption*; and so *fill up the gap* still *where the Devill would enter*. And indeed, had it not beene for this *Aqua Cœlestis*, *David* had surely *fainted in his affliction*: *Psal.* 27. 13. & 119. 72. but *this good word from Heaven fetcht him againe*, when he was *ready to sinke*: and indeed, if *Moses* and the *Prophets*, the *Evangelists* and the *Apostles* will not comfort us in this case, then as *Abraham* told *Dives* in another case, no thing will *perswade*, nor *prevaile*. *Beleevest* thou the former *Scriptures* spoken by *Christ*, and his *Apostles*? *I know that thou beleevest*, with some mixture of *unbeliefe*; and art *almost* perswaded, not only *to doe*, but *to suffer* cheerefully for well doing. But why dost thou not *altogether* believe, that it is a *blessed* and *happie* thing thus to suffer? *Matth.* 5. 10, 11, 12. That thou hast great *cause to rejoyce and be glad*, that thou art *counted worthy to suffer shame for Christs name*? *Acts* 5. 41. Thou seest it is not for nothing that *David* acknowledgeth it was *good for him that he was afflicted*, *Psal.* 119. 71. that *Job* blesseth the time that ever hee was *corrected*, *Job* 42. that *Jeremy* prayed for *correction* as a *good thing*, *Jer.* 10. 24. that a *whole Church* voted the same, *Lament* 3. 27. It is not for nothing that

Christ

Christ saith, *Blessed* and happy *are yee when men revile you, and persecute you*: That Saint *James* saith, *Count it exceeding joy, when yee fall into divers temptations*: *James* 1. 2. It is not for nothing that Saint *Paul* saith, *I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in anguish*, for Christs sake; &c. 2 *Cor.* 12. 10. That *Peter* and *John*, when they were beaten and imprisoned, *departed from the Councell, rejoycing that they were counted worthy to suffer rebuke for Christs name*; *Acts* 5. 41. For, even *bearing the Crosse with Christ, is as great a preferment in the Court of Heaven, as it is in an earthly Court for the Prince to take off his owne Roabe, and put it on the backe of one of his servants*; as you may perceive by the Lords speech to *Paul*: *Acts* 9. 15. 16. & 23. 11. and our Saviour *Christs* words to his *Apostles*, *Acts* 1. 8. yea, to *suffer for Christ* (saith Father *Latimer*) *is the greatest priviledge that God gives in this world*: and the story of *Job* is a *booke-case* to prove it: for did not *God by him*, as sometimes a *School-master with his Pupill*, who when he hath *polished* and *perfected a good Schooller, brings him forth, provokes adversaries to set upon him with hard questions, and takes a pride to see the fruit of his owne labours*. And in the *warres*, to have the *hottest* and most *dangerous services imposed* upon them by their *Generall*, is accounted the *greatest honour*: neither will he *confer* the same upon any, but the *stoutest* and most valiant. This *Rod of the Lord* (like *Ahasuerus his Scepter*) is never *stretcht forth* toward any of his, but *in great love and favour*. It is like the *kisse*, which *Cyrus*, in *Xenophon*, gave to *Chrysanthas*, which was accounted *a greater and more speciall favour*, than the *Cup of gold* which hee gave to *Artabazus*: Which being so, let us in this particular, imitate the *Muscovitish Women*, who will *not thinke their husbands*

love

love them, unlesse they *chastise them*, and the *Indians*, who are ambitious to be *burnt with them*; and the *Thracians*, who are proud to weare their *scarres*. *Moses* esteemed the reproach of *Christ greater riches than all the treasures of Ægypt*: Heb. 11. 25. 26. And the *Apostles* esteemed it a grace, to *be disgraced for him*: and shall we grumble, or thinke much at it? No: in the greatest extremity of *straights*, let us acknowledge it a favour, and *give him thankes*: and so much the rather, for that it is more *acceptable to God, to give him thankes once in adversity, then six hundred times in prosperity*, as a grave Divine well observes: and indeed, it is the *summe of all Religion to be thankefull to God in the midst of miseries*.

True, it is hard for *Job*, when the *terrours of God fight against him, and the Arrowes of the Almighty stick so fast in him, that the venome thereof hath drunke up his spirit*, Job 6. 2, 3, 4. to thinke it a speciall favour and dignity, but so it was, being rightly considered. It was hard for *Josephs brethren* to heare him speake *roughly* unto them, take them for *spies*, accuse them of *theft*, and commit them to *prison*, Gen. 42. 30. and thinke, it is *all out of love*; much more hard for *Simeon* to bee cul'd out from the rest, and committed to *ward*, while his brethren are *set at liberty*, *Verse* 24. and yet it was so, yea, he loved him best, whom he *seemed to favour least*: yet, such is the infirmity of our nature, that as weake eyes are dazled *with the light which should comfort them*, so there is nothing more common with *Gods Children*, than to bee *afflicted with the causes of their joy*, and *astonied with that which is intended for their confirmation*. Even *Manoah conceives death in that vision of God, wherein alone his life and happinesse did consist*: Judges 13. 22. And the *Shepheards*, Luke 2. who were sore

afraid

afraid, when the *Angell of the Lord* came to bring them *good tidings of great joy* to all people; *viz.* their *Saviours Birth*, which was *Christ the Lord. Verse* 9. 10. But what hath beene *the answer of GOD alwaies to his children*, in such their extasies, but this? *Feare not Gideon, Judges* 6. 23. *Feare not, Joseph, Matth.* 1. 20. *Feare not Zachary, Luke* 1. 12, 13. *Feare not, Abraham, for I am thy shield, and thine exceeding great reward:* Gen. 15. 1. *Feare not, Paul, for I am with thee, and no man shall lay hands on thee to doe thee hurt, &c.* Acts 18. 9, 10, the words are often repeated (as *Pharaohs dreams weare doubled*) for the *sureneſſe*, Yea, to the end, that we should be feareleſſe in all our sufferings, so long as *we suffer not as evill doers:* 1 *Pet.* 4 15. *Feare not*, as one well notes, is the *first word in the Annuntiation of Christs conception*; and the first word in the first *Annunciation* of his Birth: and the first word in the first *Annunciation* of his Reſurrection, and almost the laſt words in his laſt exhortation, a little before his death, are, *Let not your hearts be troubled, and be of good comfort*, strengthening his fellowers, and sweetning his Croſſe by divers forcible reasons: *Luke* 21. *Marke* 13. And the *words of dying men* have ever been most emphaticall, *most effectuall.* Nay, more than all this, if yet thou wilt not be comforted, look but *John* 16 20. and thou shalt have thy *Saviour assure thee by a double bond:*

his { *Word* } I *say.*
{ *Oath* } *Verily, verily,* I *say unto you:*

that though for the preſent you doe *feare*, and sorrow, and weepe, yet all shall be turned into *joy*, and that *joy shall no man be able to take from you. Verse* 22.

And so much of the { *Patience*, *Innocency*, *Felicity*, } of the *Womans seed.*

If you will see the { *Malice*, *Subtilty*, *Misery*, } of the *Serpents seed*

Reade the three foregoing parts *viz.* { *The Cure of Preiudice.* *The Cure of Misprision.* *Characters of the kinds of preaching.* }

The last whereof is sold only by *James Crump* in *Little Bartholomews Well-yard.*

Three

Three Prayers for a Family, if they shall be thought too long, devide each into two, reading only the Roman Letter, or only that which is inclosed with Rules.

Jer. 10. 25.

Powre out thy fury upon them that know thee not, and upon the Familyes that call not on thy name.

Psal. 145. 18. Rom. 10. 12.

The Lord is nigh and rich unto all that call upon him in truth.

Isay 65. 24.

Before they call I will answer, and whiles they are yet speaking I will heare.

Jer. 33. 3.

Call unto me and I will answer thee, and shew thee great and mighty things, which thou knowest not.

1 John 5. 14.

If we aske any thing according to his will, he heareth us.

John 16. 23. Mat. 21. 22.

Whatsoever yee shall aske the Father in my name, beleeving he will give it you.

Psalm. 55. 17.

Evening and Morning, and at Noone will I pray.

A two-fold prayer for the Morning. Read the Roman letter, one Morning: and that which is inclosed with Rules; the other.

O Lord prepare our hearts to pray;

1 O Most glorious Lord God, and in Jesus Christ our most merciful and loving Father; in whom we live and move and have our being; in the multitude of thy mercies, we desire to approach unto thee, from whom all good things doe proceed; who knoweſt our neceſſities before we aske, and our ignorance in asking. It is true, O Lord, if we ſhould conſider onely our owne unworthineſſe, and how wee have heretofore abuſed thy goodneſſe and long ſuffering towards us: we might rather deſpaire with *Judas*, and like *Adam* run from thee, than dare to approach thy glorious preſence. For we confeſſe O Lord, to the ſhame and confuſion of our owne faces, that

as we brought a world of ſinne into the World with us, and deſerved to dye ſo ſoone as we began to live; ſo ever ſince that thou haſt ſpared us, we have don nothing but add ſinne unto ſinne, as thou haſt added mercy to mercy: for we have been no leſſe rebellious unto thee,

thee, than thou hast been beneficiall unto us. We doe dayly and hourely breake all thy commandements, adding unto that our originall corruption which wee were conceived and borne in, all manner of actuall transgressions, by sinnes of Omission, sinnes of Commission, sinnes of Ignorance, sinnes of knowledge, sinnes against conscience; yea, sinnes of Presumption, and Wilfullnesse, and that in thought, word and deed. We have sinned against thy Law, and against thy Gospell, against thy mercies, and against thy judgements, against the many warnings, and the abundance of meanes, afforded by thee to reclaime us, against the spirit of grace continually knocking at the doores of our hearts, with infinite checks and holy motions: Our eares have been alwayes open to the Tempter, shut unto thee; we have abused our eyes to wantonnesse, our mouths to filthinesse, and our feet have been swift to all evill, slow to ought that is good.

And as we have committed one sinne on the neck of another, so we have multiplyed, and many times repeated them, by falling often into the same wickednesse, whereby our sinnes are become for number, as the sands of the Sea, and as the Stars of Heaven.

Thus [as our first Parents left us a large stock of sinne, so we have improved the same beyond measure; O that we could have so improved that stock of grace which we have received from thee! But whereas thou gavest us as large a portion, we suddenly lost it. We were created indeed by thee after thine owne] 2

Image in righteousnesse, and holinesse, and in knowledge of the truth: But alas! now our understandings are so darkned and dulled, our judgements so blunded, our wills so perverted, our affections so corrupted, our reason so exiled, our thoughts so surprised, our desires so intrapped, and all the faculties and functions of our soules so disordered, that we are not sufficient of ourselves to thinke, much lesse to speake, least of all to doe ought that is good. And yet usually like Bladders we are not more empty of grace, than we are blowne up with pride: whereby with Laodicea, wee not once see our own spirituall misery and nakednesse; But thinke we are rich and good enough, as wanting nothing; when as scarce any sparke of grace yet appeares in us. Yea, so farre have we been from loving and serving thee, that we have hated those that love it, and that for their so doing. And so farre have wee been from performing that vow, which we made to Christ in our Baptisme, when we took his pressumency to be his souldiers, and serve him in the field of this world, against his and our enemies, that we have renounced our vow made to him, and fled from his standard; yea, fought for Satan and the World, seeking to win all we could from Christ, by tempting to sin, and by persecuting such as were better than ourselves; so that all our recompence of thy love unto us, hath been to doe that which thou hatest, and to hate those whom thou lovest. Yea, we cannot deny but wee have persecuted thee with Paul, denyed thee with

Peter

Peter, *betrayed thee with* Iudas, *and crucified thee with those cruell Iewes.*

Now Lord it being thus with us, how can we expect that thou shouldest heare our prayers, and grant our requests? yea, how can we looke for other at thine hands, then great and grievous, yea, then double damnation: as most justly we have deserved.

Yet most mercifull Father, being that thou hast given thy Son, and thy Son himselfe for the ransome of so many as shall truly repent, and unfainedly beleeve in him, who hath for our sakes fulfilled all righteousnesse; yea, suffered on the Crosse, and there made full satisfaction for the sinnes of all thine Elect:

and seeing thou hast appointed Prayer, as one speciall meanes for the obtaining of thy grace, unto which thou hast annexed this comfortable promise, that where two or three be gathered together in thy name, thou wilt be in the midst of them, and grant their requests; and since our Redeemer hath assured us, that whatsoever we shall aske thee in his name, thou wilt give it us:

And likewise knowing, that mercy pleaseth thee, 3
and that the sole perfection of a Christian, is the imputation of Christs righteousnesse, and the not imputation of his owne unrighteousnesse:

Weare emboldned to sue unto thee our God, for grace, that we may be able to repent and beleeve.

Wherefore for thy promise sake, for thy Sons sake, and for thy great names sake, we beseech thee send

downe thine holy Spirit into our ſoules, regenerate our hearts, change and purifie our natures, ſubdue our reaſon, rectifie our judgements, ſtrengthen our wils, renew our affections, put a ſtop to our madding and ſtraying fancies, beat down in us whatſoever ſtands in oppoſition to the Scepter of Ieſus Chriſt; and enable us in ſome meaſure, both to withſtand that which is evill, and perform that which is good & pleaſing in thy ſight:

Yea, give us repentance never to be repented of, and poſſeſſe our ſoules with ſuch a dreadfull awe of thy majeſtie, that we may feare as well to commit ſmall ſinnes as great ones; conſidering that the leaſt ſinne is mortall without our repentance, and thy mercy: as well feare to ſinne in ſecret as openly, ſince there is nothing hid from thee; as well condemne our ſelves for evill thoughts as evill deeds, conſidering that the Law is ſpirituall, binding the heart no leſſe than the hands; as well abſtaine from the occaſions of ſinne, as ſinne it ſelfe; and conſider that it is not enough, to abſtaine from evill, unleſſe we hate it alſo, and doe the contrary good.

4 *And becauſe every day which does not abate of our reckoning, will increaſe it; and that by procraſtinating, we ſhall but heape unto our ſelves wrath againſt the day of wrath: Good Lord, ſuffer us not, we beſeech thee, to deferre our repentance; leſt the cuſtome of evill makes it altogether unalterable in us: or leſt we dye before we begin to live; or leſt thou refuſeſt to heare us another day, calling upon thee for mercy; becauſe we refuſe to heare thee now, calling to us for repentance.*

Wherefore

Wherefore, if we be not yet converted, let this be the happie houre of our conversion; that as our bodies are riſen by thy power, and providence from ſleep, ſo our ſoules may dayly be raiſed from the ſleepe of ſinne, and the darkeneſſe of this world; that ſo wee may enjoy that everlaſting light, which thou haſt prepared for thine; and purchaſed with the blood of thy deare Son, our Saviour Jeſus Chriſt.

Give unto us, we beſeech thee, a true, lively and juſtifying faith, whereby we may lay hold upon thoſe gracious promiſes, which thou haſt made unto us in him; and wherewith we may vanquiſh all our ſpirituall adverſaries. Seale up unto us the aſſurance of our ſalvation, by the teſtimony of thy bleſſed Spirit. Give to us thy ſervants, that wiſedome which deſcendeth from above, that we may be wiſe unto our eternall ſalvation: ſo ſhall our hearts (inſtead of a Commentary) help us to underſtand the Scriptures, and our lives be an Expoſition of the inward man. Give us grace, to account all things in this world even as droſſe, and dung, that we may win Chriſt Jeſus, and Heaven and happineſſe by meanes of him. Give us ſingle hearts, and ſpirits without guile, that we may love goodneſſe for it ſelfe, and more ſeek the power of godlineſſe, than the ſhew of it; and love the godly for thy ſake: and becauſe they are godly. Grant that in the whole courſe of our lives, we may doe unto all others, as we would that they ſhould doe unto us: conſidering, that whether we doe good or evill, unto any

one

one of thy members, thou takeſt it as done unto thy ſelfe. Diſcover unto us all our own ſins, that we may not be ſo forward to cenſure others, as we have beene heretofore. Give us patience to bear thy Fatherly chaſtiſements, which through thy grace ſanctifying them to us, become both Medicines to cure us, and Antidotes to preſerve us from the ſickneſſe of ſin: conſidering that all the afflictions of this life, are not worthy thoſe joyes, which ſhall be revealed unto us.

Finally, good Father wee beſeech thee, in able us ſo to walke in thy feare, that in mirth we be not vain, in knowledge we be not proud, in zeale we be not bitter; inſtruct us by thy word, direct us by thy ſpirit, mollifie us by thy grace, humble us by thy corections, win us by thy benefits, reconcile our nature to thy will; and teach us ſo to make profit of every thing, that we may ſee thee in all things, and all things in thee.

And as we are ſuiters unto thy Majeſty, for theſe thy bleſſings ſpirituall: ſo likewiſe we humbly beg at thy mercifull hands, all neceſſaries appertaining to our temporall welfare: beſeeching thee to bleſſe us in our perſons, with health, ſtrength, and liberty: in our eſtates, with ſufficiency, and the right uſe of it; conſidering that if wee ſpend what wee have upon our owne luſts, we may aske, but we ſhall not receive: in our good names, with an unreproveable report: and ſo bleſſe and ſanctifie unto us all the things of this life, that they may be furtherances of us in the way to a better.

And now O Lord, ſince thou haſt ſafely brought us to the begining of this day, we beſeech thee to de-

fend,

fend, and direct us in the same: and as thou hast blest us in our lying downe, and in our rising up, so protect and prosper us, in our going forth, and in our coming home: shield and deliver us from the snares of the Hunter, who lyeth in waite for our soules; and is continually labouring our everlasting destruction. And no lesse arme us against the allurements of the world, wherein wee shall meet with many provocations, and temptations: and that we may not lead our selves, nor be led into temptation; give us wisdom to be ware of men, even of associating our selves with the vitious like *Ioseph*, lest otherwise with *David*, we be drawne to dissemble; or with *Peter*, to deny thee: for sinne is of a catching, and infectious quality; and our corrupt hearts are like tinder, which will kindle with the least sparke: especially O Lord, keepe us from yeelding to their solicitations, or following their customes, of drinking, swearing, slandering, and making the worst construction of things: of mocking and scoffing at religion, or the religious: let not custome and example any whit prevaile with us, without, or against thy written word; lest we misse of the narrow way, which alone leadeth unto life: only give us wisdome, and grace, to looke upon thy Sonne whole life, and see how he would speake, and doe, before we speake or doe any thing: and then having thy word for our warrant, and thy glory for our ayme; let no censures, nor flowtes of any discourage us.

And seeing that it is in vaine for us to labour, except thy blessing goe along with it, neither can our endeavours succeed well, except thou prosper them: blesse every one of us in our severall places and callings, and so direct us in all we shall take in hand, that whatsoever we doe, may tend to thy glory, the good of o-

thers,

thers, and the comfort of our owne soules: when wee shall come to make our finall account unto thee for them.

5 And in these our prayers we are not mindefull of our selves alone, but forasmuch as thou hast commanded us to pray one for another; as being the members of one and the same mysticall body: wee beseech thee to blesse thy whole Church Vniversall, whersoever dispersed, and howsoever distressed, or despised, farre and wide over the face of the whole earth: and vouchsafe unto thy Gospell such a free and effectuall passage, that it may sound throughout all Nations: Yea, we humbly pray thee, let it convert and reclaime the Turkes, Jewes, Infidels, Indians, Atheists, Epicures, Heretickes, and Schismaticks. Prevent all plots, and projects against the Kingdome of thy Christ, let thy word and Spirit alone, beare rule in all places. Extend thy tender mercy O Lord, to all Protestants beyond the Seas; to all Christians under the Turkes, or other Infidels: strengthen all such as suffer for thy cause, and let thy presence with them counterpoyse whatsoever is laid upon them, & inable them to continue constant in thy faith and truth to the end. More particularly, be good unto that part of thy Church planted here amongst us, in this sinfull Land, and indue us with thy grace as thou hast already with other blessings; that they may not rise up hereafter in judgment against us. In a more speciall manner, be propitious to thy Servant *Charles*, our King and Govetnour; to his Royall Consort, to the Noble Prince *Charles*, and the rest of that Royall Race; together with the Nobillity, Gentry, and Communalty. Blesse the Tribe of *Levi*, all Ministers of thy word and Sacraments: let their lippes, O God, preserve knowledge.

and

& their lives; righteousnes, & forever bless thou their labours: increase the number of those that are faithfull and painefull; and reforme, or remove such as are either scandalous, or idle: and for a constant and continuall supply of their mortality, blesse all Schooles of learning, and good literature; especially the Vniversities. Remember in much mercy all that are afflicted, whether in body, or in minde, or in both; whether in conscience, groaning under sinne; or for a good conscience, because they will not sinne: and as thou makest them examples to us, so teach us to take example by them, and learne wisdome by thy hand upon them.

And as we pray unto thee, so we desire also to praise thee: rendring unto thy Majesty upon the bended knees of our hearts, all possible laud, and thanksgiving, for all thy mercies and favours, spirituall, and corporall; temporall, and eternall: for that thou hast freely elected us to salvation from all eternity: when thou hast passed by many millions of others, both men and Angels, whereas we deserved to perish no lesse than they; and thou mightest justly have chosen them, and left us: for that thou hast created us Men, and not Beasts; in *England*, not in *Æthiopia*, or any other savage Nation: in this cleare and bright time of the Gospel, not in the darkenesse of Paganisme, or Popery. For thine unexpressible love, in redeeming us out of Hell; and from those unsufferable and endlesse torments, by the pretious blood of thy deare Son: who spared not himselfe, that thou mightest spare us. For calling us home to thee by the Ministry of thy Word, and the worke of thy good Spirit. For the long continuance of thy Gospel with us, (the best of blessings,

sings. For sparing us so long, and giving us so large a time of repentance. For justifying, and in some measure sanctifying us, and giving us ground for assured hope of being glorified in thy heavenly Kingdome. For preserving us from so infinite many perils and dangers, which might easily have befalne us every day, to the taking away of either our estates, our limbes, or our lives. For so plentifully and graciously blessing us, all our life long, with many, and manifold good things; both for necessity and delight. For peace of conscience, and content of mind. For our health, wealth, limbes, senses, food, rayment, liberty, prosperity. For thy great mercy in correcting us, and turning thy corrections to our good. For preserving us in the night past, from all dangers of body and soule: and for infinite more mercies, of which we could not well want any one: and which are all greatned, by being bestowed upon us, who were so unworthy; and have been so ungratefull for the same. O that we could answer thee in our thankefullnesse, and obedient walking, one for a thousand.

Neither are we unmindful of those nationall blessings, which thou hast vouchsafed unto our Land in generall: as namely, that deliverance from the Spanish invasion in eighty eight, and from that devilish design of the Gun-powder-Treason: for preserving us from the noysome, and devouring Plague and Pestilence. Lord grant, that our great unthankefulnesse for these thy mercies, may not cause thee to deliver us into the hands of our enemies: and although we have justly thereby deserved the same, yet we beseech thee, give us not up unto their wils, neither suffer Popery ever to beare rule over us: nor thy blessed Word and Sacraments to be taken away from us: but continue them

unto

untous; and to our posterity after us, if it be thy good pleasure, untill the comming of thy Christ.

These, and all things else, which thou knowest wee 6
stand in need of, we humbly crave at thy mercifull hands, and that for the alone worthinesse and satisfaction of thy Son, and the honour of our onely Redeemer, and Advocate Iesus Christ: to whom with thee O Father, and thy blessed Spirit, be given, as is most due, all praise, glory, and dominion, the residue of this day, and for evermore. Amen.

A twofold Prayer for the Evening, the Roman letter for one Evening; and that which is inclosed with Rules the next, which would be performed before supper, and not when we are more prone to sleep then to pray.

O Eternall, Almighty, and incomprehensible 1
Lord God, who art great and terrible, of most glorious Majesty, and infinite purity: Creator, and Preserver of all things, and Guider, and Governour of them being created: who fillest Heaven and Earth with thy presence, and art every where at hand to receive, and heare the prayers of all that repaire to thee in thy Christ.

Thou hast of thy goodnesse bestowed so many, and so great mercies upon us, that we know not how to expresse thy bounty herein. Yea, we can scarce thinke of any thing more to pray for, but that thou wouldest

deſt continue thoſe which thou haſt beſtowed on us already: yet we covet ſtill, as though we had nothing & live as if we knew nothing of all this thy beneficence.

Thy bleſſings are without number, yet our ſins ſtrive with them which ſhall be more: if we could count the numberleſſe number of thy Creatures, they would not be anſwerable to the number of thy gifts; yet the number of our offences which we return in lieu of them, are not much interiour thereunto. Well may we confeſſe with *Judas*, we have ſinned, and there ſtopt; but we cannot reckon their number, nor ſet forth their nature. We are bound to praiſe thee above any Nation whatſoever: for, what Nation under Heaven enjoyes ſo much light, or ſo many bleſſings as we? above any Creature, for all the Creatures were ordained for our ſakes: and yet Heaven, Earth, and Sea, all the Elements, all thy Creatures, obey thy Word, and ſerve thee as they did at firſt: yea, call upon us to ſerve thee, only men for whom they were all made, ingratefully rebell againſt thee.

Thou mighteſt have ſaid before we were formed; let them be Toades, Monſters, Infidels, Beggers, Cripples, or Bond-ſlaves, ſo long as they live, and after that Caſt-awayes for ever and ever: but thou haſt made us to the beſt likeneſſe, and nurſed us in the beſt Religion, and placed us in the beſt Land, and appointed us to the beſt and only Inheritance, even to remaine in bliſſe with thee for ever: ſo that thouſands, would thinke themſelves happie, if they had but a peece of our happineſſe.

Why ſhouldeſt thou give us thy Sonne for a Ranſome, thy Holy Spirit for a pledge, thy Word for a guide, thy Angels for our guard; and reſerve a Kingdome for our perpetuall inheritance? Why ſhouldeſt thou

thou beſtow health, wealth, reſt, liberty, limbes, ſenſes, foode, rayment, friends, and the meanes of ſalvation upon us, more than upon others, whom thou haſt denyed theſe things unto? We can give no reaſon for it, but that thou art mercifull; and if thou ſhouldeſt draw all back againe; wee had nothing to ſay, but that thou wert juſt: which being conſidered, why ſhould any ſerve thee more than we, who want nothing but thankefullneſſe? Why ſhould we not hate the way to Hell, as much as Hell it ſelfe? and why ſhould we not make every cogitation, ſpeech, and action of ours, as ſo many ſteps to Heaven? Yet, if thou ſhouldeſt now aske us what luſt is aſſwaged, what affection qualified, what paſſion expelled, what ſinne repented of, what good performed, ſince we began to receive thy bleſſings, to this day? We muſt needs confeſſe againſt our ſelves, that allour thoughts, words, and workes, have been the ſervice of the World the Fleſh, and the Devill: Yea, it hath beene the courſe of our whole life, to leave that which thou commandeſt, and to doe that which thou forbiddeſt: yet, miſerable wretches that we are, if we could give thee our bodies and ſoules, they ſhould be ſaved by it, but thou wert never the richer for them.

Perhaps we have a forme of Godlineſſe, but thou who ſearcheſt the heart, and tryeſt the reynes, knoweſt that too often we deny the power of it: and that our Religion is much of it, hypocriſie; our zeale, envy; our wiſdome, policy, our peace, ſecurity; our life, rebellion: our devotion, deadneſſe; and that we live ſo ſecurely as if we had no ſoules to ſave. 2

Indeed, thy word and spirit may worke in us some flashes of desire, and purposes of better obedience; but we are constant in nothing, but in purpetuall offending, only therein we cease not: for when we are waking, our flesh tempts us to wickednesse; if we are sleeping, it sollicites us to filthinesse; or perhaps when we have offended thee all the day, at night we pray unto thee: but what is the issue of our praying? first we sinne, and then we pray thee to forgive it? and then returne to our sinnes againe, as if we came to thee for no other end, but to crave leave to offend thee: Or, of thy granting our requests, we even dishonour thee, and blaspheme thy name, while thou dost support and relieve us; run from thee, while thou dost call us; and forget thee, while thou art feeding us; so thou spares us, we sleepe; and to morrow wee sinne againe. O how justly mightest thou forsake us, as we forsake thee; and condemne us, whose consciences cannot but condemne our selves! but who can measure thy goodnesse, who givest all, and forgivest all? though we be sinfull, yet thou lovest us; though we be miserably ingratefull, yet thou most plentifully blessest us: what should we have, if we did serve thee, who hast done all these things for thine enemies? O that thou who hast so indeered us to serve thee, wouldest also give us hearts and hands to serve thee with thine own gifts!

We no sooner lived, then we deserved to dye; neither need we any more to condemne us, then what we

we brought into the world with us: but thou haſt ſpared us to this houre, to try if we would turne unto thee by repentance, as our firſt Parents, and we have turned from thee by ſinne: yet thy mercy ſeemes to have been in vaine, and thy long-ſuffering to no end: for whereas many have been won by thy Word, we would not ſuffer it to change us; many have been reformed by the Croſſe, but we would not ſuffer it to purge us; many have been moved by thy benefits, but we would not ſuffer them to perſwade us; yea as if we had contracted with the Devill, that we would abuſe all thy gifts ſo faſt as they come; thy bleſſings make us proud, thy riches covetous, thy peace wanton, thy meates intemperate, thy mercy ſecure; and all thy benefits ſerve us but as weapons to rebell againſt thee. Wee have prophaned thy dayes, contemned thy ordinances, reſiſted thy Word, grieved thy Spirit, miſuſed thy Meſſengers, hated our Reprovers, ſlandered and perſecuted thy people, ſeduced our friends, given ill example to our Neighbours, opened the mouthes of thine and our adverſaries, to blaſpheme that glorious name after which we are named; and the truth we profeſſe: whereas meaner mercies, and farre weaker meanes, have provoked others no leſſe to honour thee, and the Goſpel; who may juſtly riſe up in judgement againſt us. Beſides, (which makes our caſe farre more miſerable) we can ſcarce reſolve to amend; or if we doe we put off our converſion to hereafter: when we were children, we deferred to repent till wee were men: now we are men, wee deferre untill we be old men: and when we be old men, we ſhall defer it untill death, if thou prevent us not: and yet we looke for as much at thine hands, as they which ſerve thee all their lives.

Thus while we looke upon our ſelves, we are aſhamed to lift up our eyes unto thee; yea, we are ready to deſpaire with *Cain*: yet, when we thinke upon thy Son, and the rich promiſes of the Goſpel; our feare is in ſome meaſure turned into joy: while we conſider that his righteouſneſſe for us, is more than our wickedneſſe againſt our ſelves; only give us faith we beſeech thee, and ſettle it in thy beloved, that we may draw vertue from his death and reſurrection, whereby we may be enabled to dye unto ſinne, and live unto righteouſneſſe; and it ſufficeth for all our iniquities, neceſſities, and infirmities.

It is true, O Lord, as we were made after thine own Image; ſo by ſinne we have turned that Image of thine into the Image of Satan: but turne thou us againe, and we ſhall be turned into the Image and likeneſſe of thy Sonne: And what though our ſinnes bee great, yet thy mercy is farre greater than our ſinnes either are, or can bee: wee cannot be ſo bad, as thou art good; nor ſo infinite in ſinning, as thou art in pardoning, if wee repent. O that wee could repent! O that thou wouldeſt give us repentance! for wee are weake, O Lord; and can no more turne our ſelves, than we could at firſt make our ſelves: yea, we are altogether dead in ſinne, ſo that wee cannot ſtirre the leaſt joynt, no not ſo much as feele our deadneſſe, nor deſire life, except thou bee pleaſed to raiſe and reſtore our ſoules from the death of ſinne, and grave of long cuſtome, to the life of grace: Apt we are to all evill, but reprobate and indiſpoſed to all grace and goodneſſe; yea, to all the meanes thereof. Wee are altogether of our ſelves unable to reſiſt the force of our mighty adverſaries, but doe thou free our wils, and ſet

to

to thy helping hand, in caſting downe by thy Spirit, our raging luſts: and by thy grace ſubdue our untamed affections, and we ſhall henceforth as much honour thee, as by our wickedneſſe we have formerly diſhonoured thee.

Wherefore of thy goodneſſe, and for thy great names ſake, wee beſeech thee, take away our ſtony hearts, and give us hearts of fleſh: enable us to repent what we have done, and never more to doe what wee have once repented, not foſtering any one ſinne in our ſoules: reforme and change our mindes, wils, and affections, which we have corrupted; remove all impediments which hinder us from ſerving of thee, and direct all our thoughts, ſpeeches, and actions to thy glory, as thou haſt directed our eternall ſalvation thereunto. Let not Satan any longer prevaile, in cauſing us to deferre our repentance; ſince we know, that late repentance is ſeldome ſincere, and that ſickneſſe is no fit time for ſo great a worke; as many have found, that are now in Hell: Neither is it reaſonable, thou ſhouldeſt accept of our feeble and decrepit old age, when we have ſpent all the flower and ſtrength of our youth, in ſerving of Satan: not once minding to leave ſinne, untill ſinne left us.

Yea, O Lord, give us firmely to reſolve, ſpeedily to begin, and continually to perſevere, in doing and ſuffering thine holy will: Informe, and reforme us ſo, that we may neither mis-beleeve, nor miſ-live: ſubdue our luſts to our wils, ſubmit our wills to reaſon, our reaſon to faith; our faith, our reaſon, our wils, our ſelves, to thy bleſſed word and will. Diſpel the thick miſts and clouds of our ſinnes, which corrupt our ſoules, and darken our underſtandings;

seperate them from us, which would seperate us from thee; Yea, remove them out of thy sight also, we most humbly beseech thee, as farre as the East is from the West; and in the merits of thy Sonne, pardon and forgive us all those evils which either in thought word or deed, we have this day, or any time heretofore committed against thee: whether they be the sinnes of our youth, or of our age; of omission, or commission; whether commited of ignorance, of knowledge, or against conscience, and the many checks and motions of thy Spirit.

And because infidelity is the bitter root of all wickednesse, and a lively faith the true mother of all grace and goodnesse: nor are we Christians indeed, except we imitate Christ, and square our lives according to the rule of thy Word: Give us that faith which manifesteth it selfe by a Godly life; which purifyeth the heart, worketh by love, and sanctifying the whole man throughout. Yea since, if our faith be true and saving, it can no more be severed from unfained repentance, and sanctification, then life can be without motion, or the Sunne without light: give us spirituall wisdome, to try and examine our selves, whether we be in the faith or not: that so we may not be deluded with opinion only, as thousands are.

Discover unto us the emptinesse, vanity, and insufficiency of the things here below, to doe our poore soules the least good; that so we may be induced

duced, to ſet an higher price upon Jeſus Chriſt, who is the life of our lives, and the ſoule of our ſoules; conſidering, that if we have him, we want nothing: if we want him, we have nothing.

Finally, O Lord, give unto us; and increaſe in us all ſpirituall graces: inlighten our mindes with the knowledge of thy truth, and inflame our hearts with the love of whatſoever is good; that we may eſteeme it our meate and drinke, to doe thy bleſſed will, give us religious thoughts, godly deſires, zealous affections, holy endeavours, aſſured perſwaſions of faith, ſteadfaſt waiting through hope, conſtancy in ſuffering through patience, and hearty rejoycing from love: regenerate our mindes, purify our natures, turne all our joyes into the joy of the Holy Ghoſt; and all our peace into the peace of conſcience; and all our feares into the feare of ſinne, that wee may love righteouſneſſe, with as great good will, as ever we loved wickedneſſe; and goe before others in thankefulneſſe towards thee, as farre as thou goeſt in mercy towards us before them.

Give us victory in temptation, patience in ſickneſſe, contentment in poverty, joy in diſtreſſe, hope in troubles, confidence in the houre of death: give us alwaies to thinke and meditate of the houre of death, the day of judgement, the joyes of Heaven, and the paines of Hell; together with the ranſome which thy Son hath paid, to redeeme us from the one, and to purchaſe for us the other: ſo ſhall neither thy benefits

nor thy chastisements nor thy word returne ineffectuall: but accomplish that for which they were sent, untill we be wholly renewed to the Image of thy Sonne.

And now, O Lord, seeing the time approacheth which thou hast appointed for rest; and because we can neither wake nor sleep without thee, who hast made the day and night, and rulest both: therefore into thy hands we commend our soules and bodies, beseeching thee to watch over us this night, and preserve us from all our spirituall, and bodily enemies; from theeves, fire, and from all other dangers. ☞

☞ Here the Reader is to bring in the prayer for the whole Church, which went before, or which followes after.

These things we humbly beg at thy fatherly hands, and whatsoever else thou knowest in thy divine wisedome to be needfull, and necessary for our soules, or bodies, or estates, or names, or friends, or the whole Church, better than we our selves can either aske or thinke: and that for thy names sake, for thy promise sake, for thy mercies sake, for thy Sonnes sake, who suffered for sinne, and sinned not; and whose righteousnesse pleadeth for our unrighteousnesse: in him it is that we come unto thee, in him we call upon thee, who is our Redeemer, our Preserver, and our Saviour, to whom with thee, and thy blessed Spirit, be ascribed as is most due, all honour, glory, praise, power, might, majesty, dominion, and hearty thankes-giving, the rest of this night following, and for evermore.

Amen.

A twofold Prayer to be uſed at any time.

Read the Roman Letter in the morning and that which is incloſed with Rules at night.

O Almighty, Eternall, moſt Glorious, and only wiſe God giver to them which want, comforter of them which ſuffer, and forgiver of them that repent; whom truly to know, is everlaſting life: We thy poor creatures acknowledge and confeſſe unto thee, who knoweſt the ſecrets & deſires of al hearts: that of our ſelves, we are not worthy to lift up our eyes to Heaven, much leſſe to preſent our ſelves before thy Majeſty with the leaſt confidence, that thou ſhouldeſt heare our prayers, or accept of our ſervices: but rather that thou ſhouldeſt take theſe our confeſſions and accordingly condemne us to the loweſt place in Hell, for our continually abuſing thy mercy, and theſe many meanes of grace, which in thy long-ſuffering thou haſt afforded for our reclayming: We are the curſed ſeed of rebellious Parents, we were conceived in ſinne, and born the Children of wrath: And whereas thou mighteſt have executed thy fierce diſpleaſure upon us, ſo ſoone as thou gaveſt us being, and ſo prevented our further diſhonouring thee: we have inſtead of humbling our ſelves before thee our God, & ſeeking reconciliation with thy Majeſty; done nothing from our infancy, but added ſinne unto ſinne, in breaking every one of thine holy Lawes, which thou haſt given us

us as rules and directions to walke by, and to keep us from sinning. Yea, there is not one of thy righteous precepts, which we have not broken more times, and wayes, than we can expresse: so far have wee been from a privative holinesse, in reforming that which is evill; and a positive holinesse in performing that which is good: which thou mayest justly require of us, being wee had once ability so to doe, if we had not wilfully lost it: for thou diddest forme us righteous and holy, had not we deformed our selves, whereas now like Satan, we can doe nothing else but sinne, and make others sinne too, who would not so sinne; but for us: for we have an Army of uncleane desires, that perpetually fight against our soules, whereby we are continually tempted, drawne away, and enticed through our owne concupiscence. Yea, thou knowest, that the heart of man is disceitfull above all things; and that the imaginations thereof, are onely, and continually evill. O the infinitely intricate windings and turnings of the darke Labyrinths of mans heart! who findes not in himselfe an indisposition of minde to all good, and an inclination to all evill?

And according to this our inclination, hath beene our practice: we have yeelded our hearts as cages to entertaine all manner of uncleane spirits, when on the contrary we have refused to yeeld them as temples for thine holy Spirit to dwell in.

2) We have used all our wisedome, to commit the foolishnesse of sinne: our whole conversation hath beene to serve Satan, and fullfill the lusts of the flesh. Wee even suck in iniquity like water, and draw on sinne as it were, with cart ropes.

Neither

Neither is there any part, power, function, or faculty, either of our ſoules, or bodies, which is not become a ready inſtrument to diſhonour thee: for as our heart is a root of all corruption, a ſeed plot of all ſinne, ſo our eyes, are eyes of vanity, our eares, eares of folly, our mouthes, mouthes of deceit, our hands, handes of iniquity: and every part doth diſhonour thee, which yet would be glorified of thee. The underſtanding which was given us to learne vertue, is apt now to apprehend nothing but ſinne, the will which was given us to affect righteouſneſſe: is apt now to love nothing but wickedneſſe, the memory which was given us to remember good things, is apt now to keep nothing but evill things: for ſinne (like a ſpreading leaproſie) is ſo growne over us, that from the crowne of our heads, to the ſoule of our feet, there is nothing whole therein, but wounds and ſwellings, and ſoares full of corruption. Yea, our ſoules and bodies are even a very ſinke of ſinne, for like the common ſhoare, wee have not refuſed to welcome any, the moſt loathſome pollutions, that either the world, our owne corruption, or the Devill at any time hath offered unto us.

Or, admit we are exempt from ſome evills, wee may thanke thee, and not our ſelves for it: for we are ready without thy reſtraining grace to run out into all manner of enormities whatſoever: we are ſwift to all evill, but to all good immoveable: when vve doe evil, we doe it

it cheerefully, and quickly, and easily; but if we doe any good, we doe it faintly, and rawly, and slackly. When did we talke, without vanity? when did we give, without hypocrisie? when did we bargaine, without deceit? when did we reprove, without anger, or envye? when did we heare, without wearisomnesse? when did we pray, without tediousnesse? such is our corruption as if we were made to sinne, in deed, in word, or in thought. O the pride, passion, lust, envy, ignorance, awkwardnes, hypocrisie, infidelity, vain thoughts, unprofitablenesse, and the like; which cleaves to our very best actions! and how full of infirmity are our primest performances! for we have not done any one action legally justifiable all our dayes: neither can ought we doe, abide the examination of thy strict justice, untill it be covered with thy Sonnes righteousnesse; and the corruption thereof washed away in his most pretious blood. Yea, if thou shouldest behold these our prayers, as they be in themselves, without having respect unto us in Christ Iesus; they would appeare no better in thy sight, then a menstruous cloth.

Yet, miserable wretches as we are, we like our owne condition so well, that wee are not willing to goe out of our selves unto thee; who wouldest new make us, according to the Image of thy Sonne: for by long custome, wee have so turned delight into necessity, that we can as willingly leave to live, as leave our lusts; yea, we love our sinnes so well, and so much above our soules, that (except thou change

change our heartes) we ſhall chuſe to goe to Hell, rather than part with them. Thou haſt uſed all manner of meanes to reclaime us, but nothing will ſerve; neither the menacies and terrours of thy Law, nor the precepts and ſweet promiſes of thy Goſpell can doe it: We are neither ſoftned with benefits, nor broken with puniſhments; thy ſeverity will not terrify us, nor thy kindneſſe mollify us. No, ſhouldeſt thou ſend an Angell from the dead to warne us, all perſwaſions would be in vaine, ſince we heare Moſes and the Prophets, Chriſt and his Apoſtles daily, and are never the better. True, O Lord there is a maine reaſon of it, which we cannot now helpe; for naturally we have eyes, and ſee not, eares; and heare not, hearts, and underſtand not: Yea, we are quite dead in ſinne, untill thou doeſt boare our eares, ſoften our hearts, and breake in upon our conſciences by the irreſiſtible power of thy Spirit, & by going along with thy Word, ſhalt quicken our ſoules, and regenerate the whole man anew: In the meane time we are ready to receive all, and returne nothing but ſinne and diſobedience; wherein we more than abound: for we have done more againſt thee this weeke, than we have done for thee ever ſince we were borne. And whereas, the leaſt of thy mercies, is greater than all the curteſies of men; we are not ſo thankefull to thee for them all, as we are to a friend for ſome one good Turne.

Neither doe we alone lay the fault upon our inability, or want of ſupply from thee; but upon our owne perverſneſſe, and want of endeavour, and putting forth that ſtrength and ability, which thou haſt given us: for how long haſt thou (O moſt gracious God ſtood at the dores of our hearts? and, how often haſt thou

knock-

knockt, when we have refuſed to open, and let thee in? And if at any time we have beene over-ruled by the good motions of thy holy Spirit; yet have wee ſtill returned (with the Dog to our vomit, and (with the ſow) refuſed the cleare ſtreames of thy Commandements, to wallow in the myre of our filthy ſinnes: whereby we have juſtly deſerved that thou ſhouldeſt have called us to an account in the dead of our ſleepe, and have judged us to eternall deſtruction; and never have ſuffered us again to have ſeen the light of the Sun: the remembrance of which, together with our other rebellions, when we rightly conſider them, makes us even ſpeechleſſe, like him in the Goſpell: as neither expecting mercy, nor daring to aske it.

3 Howbeit, when wee call to mind thy manifold mercies, ſhewed to Manaſſes, Paul, Mary Magdalen, the Theefe and the Prodigall Sonne, with many others; who were no leſſe vile than we, and who notwithſtanding found thee more ready to heare; than they were to aske; and to give above what they durſt preſume to begge: we ſtay our ſelves, and receive ſome incouragement from the application of the merits of Chriſt Jeſus; which thou haſt promiſed, ſhall be a ſufficient ſatisfaction for all our ſinnes: and the rather, for that thou calleſt all that are weary and heavy laden, with the burthen of their ſinnes, unto thee; with promiſe that thou wilt eaſe them: and haſt promiſed, that though our ſinnes be as red as ſcarlet, thou wilt make them white as ſnow; and that thou wilt not the death of a ſinner, but that he turne from his wickedneſſe and live: and that if a ſinner doth repent him of his ſinnes, from the bottome of his heart, thou wilt blot out all his wickednesſe out of thy remembrance. And leaſt we ſhould

yet

yet be diſcouraged, thou who diddeſt no leſſe accept the will of *David*, then the act of *Solomon*, haſt further promiſed, that if there bee but firſt a willing minde, thou wilt accept of us according to that which wee have, and not accordidg to that which we have not.

But foraſmuch O Lord, as thou knoweſt, that it is not in man to turne his owne heart, unleſſe thou doſt firſt give him grace to convert, for thou, O Lord, muſt worke in us both the will and the deed: and being that it is as eaſie with thee to make us righteous and holy, as to bid us be ſuch, O our God, give us ability, and willingneſſe to doe what thou commandeſt, and then command what thou wilt, and thou ſhalt finde us ready to doe thy bleſſed will. Wherefore give to us, and increaſe in us all Chriſtian graces, that we may know, and beleeve, and repent, and amend, and perſevere in well doing. Create in us, O Lord, a new heart, and renew a right ſpirit within us: take away from us our greedy deſire of committing ſinne, and enable us by the powerfull aſſiſtance of thy grace, more willingly to obey thee in every of thy Commandements, then ever we have the contrary.

Yea, let thy Spirit beare ſuch rule in every one of our hearts, that neither Satan that forraigne enemie, and roring Lyon, which ſeeketh to devoure us, may invade us, nor our owne concupiſcence: that home-bred traytor, may by conſpiring with the world, worke the ruine and overthrow of our poore ſoules: but that all our wils which have beene altogether rebellious, our hearts which have been the receptacles of uncleane ſpirits, and our affections which are altogether carnall, may be wholly framed according to thy holy and heavenly will.

And

4 And that we may the better know how to avoyde the evill, and doe the good, let thy word as a light discover unto us all the sleights and snares of our spirituall adversaries: yea, make it unto us as the Star which led unto Christ; and thy benefits like the Pillar which brought to the Land of Promise; and thy Crosse like the Messenger, that compelled guests unto the Banquet.

Give us, O Lord, to consider, that although sinne in the begining seeme never so sweet unto us, yet in the end it will prove the bane, and ruine both of body and soule: and so assist us with thy grace, that wee may willingly part with our right eyes of pleasure, and our right hands of profit, rather then sinne against thee, and wrong our owne consciences: considering that it would be an hard bargain for us, to win the whole world, and lose our owne soules.

5 *Blesse, preserve and keepe us, from all the temptations of Satan, the world, and our wicked hearts: from pride, that lucifer like sinne, which is the fore-runner of destruction, considering that thou resistest the proud, and givest grace to the humble: from covetousnesse, which is the root of all evill; being taught out of thy Word, that the love of money hath caused many to fall into divers temptations, and snares, which drown them in perdition and destruction: from cruelty, that infernall evill, of which thou hast said, that there shall be judgment mercilesse, to him that sheweth not mercy: from hypocrisie, that sinne with two faces, whose reward*

is

is double damnation; and the rather, because wickednesse doth most rancle the heart, when it is kept in, and dissembled: and for that in all the Scriptures, wee read not of an hypocrites repentance: from whoredom, which is a sinne against a mans owne body, and the most inexcusable; considering the remedy which thou hast appointed against it: for the punishment whereof the Law ordained death, and the Gospel excludeth from the Kingdome of Heaven: from prophanation of thy day, considering thou hast said, that whosoever sanctifieth it not, shall bee cut off from thy people, and diddest command that he should be stoned to death who only gathered a few sticks on that day: from swearing, which is the language of Hell; considering that because of oathes the Land doth mourne, and thou hast threatned that thy curse shall never depart from the house of the swearer: from drunkennesse, that monster with many heads, and worse than beast like sinne, which in thy Word hath many fearefull woes denounced against it: and the rather, for that it is a sin (like the pit of Hell) out of which there is small hope of redemption.

Finally, O Lord, give us strength to resist temptation, patience to endure affliction, and constancy to persevere unto the end in thy truth; that so having passed our pilgrimage here, according to thy will we may be at rest with thee hereafter, both in the night of death, when our bodies shall sleepe in the grave, and in the day of our resurrection, when they shall

awake to judgement, and both bodies and soules enjoy everlasting blisse.

Be favourable to thy people every where, looke downe in much compassion upon thy Militant Church and every severall member thereof: blesse it in all places with peace and truth, hedge it about with thy providence, defend it from the mischievous designes and attempts of thine, and her malitious enemies: let thy Gospel go on and conquer, maugre all opposition; that Religion and uprightnesse of heart may be highly set by with all, and all prophanenesse may bee trod underfoot. More particularly, bee mercifull to this sinfull Land; thy Servant, our dread Soveraigne; his Honourable Counsell; the Civill Magistratts; the painefull Ministers; the two Universities; those people that sit yet in darkenesse; all the afflicted members of thy Sonne. Lord, comfort the comfortlesse, strengthen the weak, bind up the broken hearted, make the bed of the sick, be a father to the fatherlesse, and an husband to the widdow, cloath the naked, feed the hungry, visit the prisoners, releive the opressed; sanctifie unto them all their afflictions, and turne all things to the best to them that feare thee.

Prosper the Armies that fight thy battells, and shew a difference between thy servants, and thine enemies, as thou diddest between the *Israelites*, and the *Ægyptians*; that the one may be confirmed, and the other reclaymed.

These, and all other good things, which for our blindenesse we cannot aske, vouchsafe to give us thine unworthy servants, not for our sakes; but for thy mercies sake, and for thy Son our Saviour Jesus Christs sake

sake, in whom thou art well pleased, and in whom thou wast fully satisfied upon the Crosse for our sins: who with thee and the Holy Ghost, liveth and reigneth ever one God, world without end.

Let thy mighty hand, and out-stretched arme, O Lord, be still our defence; thy mercie and loving kindnesse in Iesus Christ thy deare Sonne, our salvation; thy true and holy Word, our instruction; thy grace and holy Spirit, our comfort, consolation, illumination, and sanctification, now and forever. Amen.

Babes that are inexpert in the Word of righteousnesse, use milke: But strong meate belongeth to them that are of full age. Heb. 5. 13. 14.

THE

THE STATE OF A CHRISTIAN,

lively set forth by an Allegorie of a Shippe under Sayle.

Prov. 31. 14.
Job 9. 26.
Isay 23. 1.
Rev. 8. 9.

MY body is the *Hull*, the *Keele* my backe, my Necke the *Stem*, the *Sides* are my Ribbes, the *beames* my bones, my flesh the *plankes*, Gristles and ligaments are the *Pintels* and *knee-timbers*; Atteries, veynes, and sinewes, the several *seames* of the Ship; my blood is the *ballast*, my heart the *principall Hold*, my stomack the *Cook-roome*, my Liver the *Cisterne*, my Bowells the *Sinke*, my Lunge the *Bellowes*, my Teeth the *Chopping-knives* (except you devide them, and then they are the 32. *points of the Sea-card*, both agreeing in number;) Concoction is the *Caldron*, and hunger the *Salt* or *Sawce*: my belly is the *lower Decke*, my Kidnyes *Close Cabbins*, or receptacles; my thighes are *long Galleries* for the grace of the Ship, my armes and hands the *Can hookes*, my Midriffe is a large Partition, or *Bulk-head*; within the circumference of my head is placed the *Steerdge roome*, and *chiefe Cabbins* with the *Round house* where the *Master* lyeth; and these

these for the more safety and decency, are inclosed with a double fence; the one *Dura mater*, something hard and thicke; the other *Pia mater*, very thinne and soft, which serveth in stead of hangings: The eares are two doores or *Scuttles*, fitly placed for entertainement; the two Eyes are *Casements* to let in light, under them is my mouth the *Stowidge* or *Stewards-roome*; my lippes are *Hatches* for receipt of goods, my two Nostrills serve as *Gratings* to let in ayre, at the one end stands my chin, which is the *Beakehead*, my forehead is the *upper decke*, all which being *trimmed* with my fat instead of *pitch*, and haire instead of *Ockham*, are *coulloured* with my skinne.

The *fore-decke* is humility, the *sternt* charity, active obedience the *sayles*, which being *bayled* up with the severall *Yards*, *Halliers*, and *Bowlings* of holy precepts and good purposes, are let downe againe by fickleneſſe, fainrings and inconstancy; Reason is my *Rudder*, experience the *Helme*, hope of salvation my *Anchor*, passive obedience the *Capstaine*, holy revenge the *Cat* and *Fish* to *hawle* the *sheate Anchor*, or *loſt hope*; feare of offending is the *Buoy*, vertues are the *Cables*, holy desires, and sodaine ejaculations the *shrouds*, the zeale of Gods glory is my *Maine maſt*, premeditation the *fore-maſt*, desire of mine owne salvation the *Mizzen-maſt*, saving knowledge the *Bolſprit*: Circumspection a *sounding line*, my *Light* is illumination, Iustice is the *Card*, Gods Word the *Compaſſe*, the meditation of lifes brevity a *Foure-houre-glaſſe*, Contemplation of the Creatures the *Croſſe-ſtaffe* or *Iacobs ſtaffe*, the Creed a *Sea-grammer*, the life of Christ my *Load-ſtarre*; the Saints falls are *Sea-markes*, Good examples *Land-markes*: Repentance *Pumpes* out the sinke of my sinnes, a good Conscience

keepes me *cleane*, imputative righteousnesse is my *Flagge*, having this *Motto* (BEING CAST DOWNE WE PERISH NOT) The *Flag-staffe* is sincerity, the Shippe is *victualled afresh* by reading, hearing, receiving; Bookes are *Long-boates*, Letters are little *Sciffes* to carry and re-carry my spirituall *merchandize*. Perseverance is my *speed*, and Patience my *ballast*: my *fire* is lust, which will not be cleane extinguished; full feeding and strong drinke is the *fuell* to maintaine it, whose *flame* (if it be not suppresst) is jealousie, whose *sparkes* are evill words, whose *ashes* is envy, whose *smoake* is infamy; Lascivious talke is as *flint* and *steele*, Concupiscence as *tinder*, opportunity is the *match* to light it, Sloath and idlenesse are the *Servants* to prepare it.

The Law of God is my *Pilot*, Faith my *Captaine*, Fortitude the *Master*, Chastity the *Masters mate*, my will the *Coxen*, Conscience the *Preacher*, Application of Christs death the *Chirurgion*, Mortification the *Cooke*, Vivification the *Calker*, Selfe-deny all is an *Apprentice* of his, Temperance the *Steward*, Contentation his *Mate*, Truth the *Purser*, Thankefullnesse the *Pursers mate*, Reformation the *Boat-swaine*, The 4. humours, Sanguin, Choler, &c. are the *Quarter-masters*, Christian vigilancy undertakes to supply the office of *Starbord* and *Larbord* watch, Memory is *Clerke* of the *Checke*; Assurance the *Corporall*, the *Armour* Innocency, the *Mariners* Angels, Schismaticks are *searchers* sent aboard; my understanding as *Master Gunner* culls out from those two *Budge-caskes* of the New and Old Testament, certaine threats and promises, which is my onely *Powder* and *Shot*, and with the assistance of the *Gunners mate*, holy anger against sinne, *chargeth* my tongue, which like to a *Peece of Ordnance* shootes

shootes them to the shame and overthrow of my spirituall *Adversaries*.

My *Noble Passengers* are joy in the Holy Ghost, and the peace of Conscience, whose *retinue* are divine graces: my *ignoble*, or rather *mutinous Passengers* are worldly cogitations and vaine delights, which are more than a good many; besides some that are *arrant theeves* and *traytors*, namely pride, envy, prejudice; but all these I'le bid farewell when I come to my journeyes end, though I would, but cannot, before.

Heaven is my *Countrey*, where I am registred in the Booke of life; my *King* is *Jehovah*; my *tribute* Almes-deeds, *they which gather it* are the poore; Love is my Countries *badge*, my *language* is holy conference, my *fellow champions* are the Saints.

I am poore in performances, yet rich in Gods acceptation: The foundation of all my good, is Gods free Election: I became bound into the Corporation of the Church, to serve him in my baptisme; I was inrolled at the time when he first called me; my freedome is, Justification, it was purchased with the bloud of Christ my evidence is the earnest of his Spirit, my priviledges are his sanctifying Graces, my Crowne (reserved for me on high) is Glorification.

My *Maker* and *Owner* is God, who built me by his Word, which is Christ; of earth, which was the *materiall*: he *fraught* it with the essence of my soule, which is the *Treasure*; and hath set me to *sayle* in the *Sea* of this world, till I attaine to the *Port* of Death, which letteth the terrestriall part into the *harbour* of the grave, and the celestiall into the Kingdome of Heaven: in which *voyage*, conveniency of estate is as *Sea roome*, good affections serve as a *tyde*, and

prayer as a *prosperous gale of wind*, to help forward.

But innumerable are the *impediments* and *perils*, for here I meet with the proffers of unlawfull gaine, and sensuall delights as so many *Syrens*; the bayes of prosperity (as *high banker*) on the right hand or *weather-shoare*, and there with evill suggestions, and crabbed adversity (as *Rocks*) on the left hand, or *Lee-shore*, ready to *split* me; the feare of Hell, like *quick-sands*, threatens to swallow me; Originall sinne, like weeds, clogge me; and actuall transgressions like so many *Barnacles*, hang about me: yea, every sinne I commit *springs* a new *leake*; my senses are as so many *stormes* of *raine*, *haile*, and *snow*, to sinke me; lewd affections are *roaring billowes* and *waves*; selfe-confidence, or to rely upon any thing but divine assistance, is to *lose the bolt-sprit*; Restitution is heaving goods *over-board* to save the Ship; Melancholy is want of *fresh-water*: the scoffes of Atheists, and contempt of religion in all places, is a notable *becalming*; the lewd lives, and evill examples of the most, a *contagious aire*; Idlenesse *fosters it*, and is a shrewd *decay*, both of *Hull* and *Tackling*. Moreover sayling along, and "keeping watch, (for they that are Christs friends "you know, must looke for all they meet to be their "*enemies*) we no sooner look up, but presenly we "ken a *man of warre*, and then we must be for warre "too, and provide for a *skirmish*.

"Now the *Gallyon* that hath our *Pinnace in chase*, "and awaies watcheth for advantages to surprise "it, is the *Piracy* of Hell, the *Synagogue* of Satan; "her *freight* is Temptations and persecutions, with "all the *Engines of mischeife*; in which the Devill "is *Master*, malice the *Masters-mate* cruely the

Captaine

Captaine, Murder the *Cooke*, Flattery the *Caulker*, Prophanenesse a *Quarter master*, Ryot, the *steward*, Never-content his *mate*; Pride the *Cockson*, superstition the *Preacher*, Hypocrisie the *Boatswain*, Covetousnesse the *Purser*, Lust the *Swabber*, Fury the *Gunner*, Presumption the *Corporall*, Sedition the *Trumpetter*, Drunkennesse the *Drummer*; Vices are the *Sayles*, Custome the *Main-mast*, Example of the multitude the *Fore-mast*; Lusts and passions the *Cables*, Blindnesse of minde the *Rudder*, hardnesse of heart the *Helme*, the wisdome of the flesh the *Card*, the mystery of iniquity the *Compasse*, the five senses, or if you will, scoffing Atheists, prophane sowle-mouthed drunkards, and all the rabble of Hell, are the *Mariners*; lewd affections the *Passengers*, little conscience the *Load-stake*; shee hath *two Tyre of great Ordnances planted in her*, herisie, and irreligion, (being either for a false God or none) Oathes, Blasphemy, and curses, are the *Powder* and *Shot*, which they spit against all that worship the Lambe, or fight under the ensigne of faith; her *Armour* is carnall security, the *Flag in her top* is infidelity, the *Motto* (*there is no God but Gaine*;) Her *ballast* which keepes her upright, is Ignorance; most of her *Tackling* shee has from *Rome*; Antichrist as *Pilot steares* her in such a *course*, that shee goes on swiftly, proudly, securely, scorning & scoffing (*Senacherib* like) to heare that any Lord should deliver this poore *pinnace* out of her hands; yet in the sequell this silly *Pinke* having the *insurance* of Gods omnipresence, finds not only *succour*, from the Stock of the Churches prayers, which like another *Merchant man* comes in to the *rescue*; but likewise that Gods Almighty power and providence is neare at hand, as a strong *Castle*

of

of defence to free her; whereby she *escapes*, even as a Bird out of the snare of the Hunter, to praise the Lord, who hath not given her as a prey unto their teeth, that would have swallowed up all quicke; but delivered her from such swelling waters, flouds of affliction, and streames of persecution, as else had gone over her, and even drowned her soule, as it is *Psalme* 124. while this great *Gallion* (though it seeme like that *Invincible Armado*) *flyes*, and (*having no Anchor*) when the *stormes* of Gods wrath *arise*, *down shee sinkes* to desperation, and perisheth in the bottomelesse, pit, or burning lake of fire and brimstone, where wee'le leave her, to receive a just recompence of reward

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Errata

In some sheets which were done of before the proofes were returned; (A usuall thing with Printers) I have found these apparant mistakes. Namely Page 33 line 23 execetions, for execetations. P. 50. in the margent 3.5. for 34. P. 79. L. 1, to 12. 19. for 12 to 19 P. 97. L. 1. over for ovee. P. 134. L. 23 Scollers or, for or Scollers. P. 279. L. 9. thing, for things. P. 207. L. 14. not blood, for hot blood. if the like escaped in other sheets over much speed, (and not the Author) is to be reputed guilty. And letters which appeare not the Reader charitable, and intelligent will beare therewith.

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